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SELECTIONS FROM

THE VEDAS, UPANISHĀDS, EPICS, GITA,
PURANAS, AGAMAS, TANTRAS, KAVYAS AND THE
WRITINGS OF THE ACHARYAS AND OTHERS.
S.

TRANSLATED

BY

DR. V. RAGHAVAN, M.A., Ph.D.

FOREWORD

BY

MAHATMA GANDHI

PUBLISHED BY

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TRANSLATOR'S NOTE

THE Stotras form a vast branch of Sanskrit Literature. Indeed our knowledge of Sanskrit opens only with Stotras, for the Rigveda, the earliest of the literary remains in this language, is a collection of hymns. The Itihasas and the Puranas which followed and popularised Hindu religion and philosophy form the next great store-house of hymns. The poets gave us prayers and praises dominated by literary charm, both as part of their poetic compositions and as separate Stotras. The great founders and exponents of Hindu philosophy and theology left us a rich legacy of devotional lyrics. Then followed the great saints, devotees and leaders of new Bhakti movements, and the exuberant outpourings of their God-filled heart have enriched Sanskrit Literature with numberless Stotras.

There is scarcely any Hindu, man or woman, young or old, who does not recite every day some prayer or other. The

young used to imbibe select Stotras from their parents while yet on their parents' knees, even as they did epic legends or folk-songs.

Heaps of Sanskrit Stotras lie in the manuscript libraries. A good number of the more important of them has seen the light of publication in the several cosmopolitan and sectarian collections of Stotras published in Devanagari by the Nirnaya Sagar Press, Bombay, the Gujarathi Printing Press, Bombay, Vavilla Ramaswami Sastrulu & Sons, Madras, the Vani Vilas Press, Srirangam and others. Numerous collections of Stotras have appeared also in the Grantha and the South Indian scripts. For the use of modern readers, there have appeared, from time to time, collections of Sanskrit Stotras with English translation, like 'The Aryan Prayer Book', 'Altar Flowers', 'Universal Prayers' etc. But the present publication "Prayers, Praises and Psalms" is the first, biggest and most representative collection of Sanskrit hymns with English Translation.

It covers the entire field of Sanskrit Literature from the *Vedas* down to the latest writers of devotional poetry. No sect has been ignored; no religious bias has prejudiced the selection and the differing needs of persons on various levels of spiritual and religious development have been kept in view. Effort has been taken to avoid repetition of ideas and to present to the scholars the richness of expression possible in devotional poetry.

In the translation of the text of the Vedic selections, Sayana and Sankara have *generally* been followed. The Upanishads, the Bhagavad Gita and the Bhagavata have been placed in separate sections in view of their importance, though they form part of the Vedas, the Mahabharata and the Puranas respectively. This is followed by selections from the Agamas and Tantras, the Kavyas, and the works of the Acharyas and many of the later writers of devotional literature.

Notes on the authors and the works forming the sources of the selections are given at the end of the book. In the notes on the works, the available editions

of the works are indicated for the benefit of those who feel inclined to read the full originals. In the notes on authors, life-incidents bringing out the greatness of their devotion, and details adding significance to the hymns they sang, have been given briefly. To help those who desire to understand the development of the idea of God and the history of devotional literature in Sanskrit, the dates, precise or approximate, of works and authors have been indicated, as far as possible, in the Notes on works and authors. In the end, there are two indexes, one of the deities prayed to or praised in these selections and another of the leading ideas in the prayers and praises selected.

V. RAGHAVAN.

AN APPRECIATION

By MAHAMAHOPADHYAYA

PROF. S. KUPPUSWAMI SASTRI

I am grateful to Shri G. A. Natesan for having given me an opportunity to read and enjoy his new publication—PRAYERS, PRAISES, AND PSALMS—in Sanskrit with a reliable English rendering. This attractive and handy volume contains a comprehensive collection of charming pieces of devotional lyrics in Sanskrit, with a wide range of choice, from the Vedas down to the latest Stotras. Dr. V. Raghavan, M.A., Ph.D., who is chiefly responsible for the compilation of these Stotras and their English rendering, deserves a special meed of praise for the sound literary discernment which he has brought to bear on his work; and I consider it a fortunate circumstance that he has had to do all this work for Mr. G. A. Natesan, who has a great and just reputation as one of the most successful Indian Publishers of interesting and valuable books and brochures. It is a source of gratification to all cultured

men and women, in India and elsewhere, that Mr. Natesan has done a signal service to the cause of Indian culture, by facilitating its due appreciation through his recent publications in Sanskrit—the condensed editions of the Ramayana, the Mahabharata and the Srimad Bhagavata and through the present publication of judiciously selected types of Sanskrit “Prayers, Praises and Psalms”.

To every Hindu, the value of a prayer in the Girvana-bhasha—the sacred language of the Devas—is immense; and the value of the publication of this comprehensive collection of charming Sanskrit Prayers, Praises and Psalms must indeed be very great to every Hindu who believes in prayer. The tender-minded and the tough-minded alike will find good pieces of devotional poetry in this volume, which have a special appeal for them and which they may chant in the strength of their faith in God as Truth, Goodness, Beauty, Bliss and Love—as Sat, Chit and Ananda.

Annamalai University.

PUBLISHER'S NOTE

N EARLY a quarter of a century ago, I published a little book entitled "Hindu Psalms and Hymns". Since then I have been thinking of a comprehensive collection of Stotras. The need for a compilation like this was stressed by Sir Sivaswami Aiyar who thought it a pity that many of the Stotras contained in the Ramayana, the Mahabharata and the Srimad Bhagavata had to be omitted from my condensed editions of the Great Triad to keep them within the limits of the space prescribed. Before undertaking this publication I had the privilege of consulting Mahamahopadhyaya Kuppuswami Sastriar, who, while welcoming the purpose and plan of my book, suggested that the selection should be not only from the ancient and medieval Stotra literature but also from modern writings. It will thus be seen that every effort has been made to render this book representative, comprehensive and up-to-date.

In the preparation of this volume almost all the existing Stotra Literature has been freely availed of, but my thanks are due to Dr. Raghavan who has taken great pains to enrich this collection with Stotras not found in any of the publications on the subject.

My grateful thanks are also due to Professors Hiriyananna of Mysore and K. A. Nilakanta Sastri and Mr. K. Balasubrahmanya Ayyar for their great kindness in revising the translation of the book and for many valuable hints and suggestions in the preparation of this volume.

It only remains for me to express my profound gratitude to Mahatma Gandhi, who from his sick bed has made time to write the foreword to this book.

September, 1938.

G. A. NATESAN.

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We are in these songs and prayers face to face with the Hindu soul—sometimes loving, sweet, devotional—sometimes mystic, bold, aspiring,—now, tender, trustful,—and now, burning, prophetic. The joyous songs of the Yogi, the victor over sense and sorrow, alternate with the fervent prayer of the faithful and the devoted. They contain the doubts of the sincere and thinking soul as well as the piteous plaints of the broken-hearted, the hopes of simple piety and the joys of ordinary worship.

—*Hindu Psalms and Hymns.*

?

PAGE	LINE	CORRECT TEXT
23	3	ज्योतिरहं
„	6	„
227	12	दायिनि
296	3	त्वयि
„	4	तनौ
„	„	किमपरं
348	11	यद्यप्येवं
356	12	नैव
394	6	Matripadapankajashtaka

गेयं गीतानामसहस्र
ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तम् ॥

॥ श्रीः ॥

PRAYERS, PRAISES & PSALMS

THE VEDAS

॥ वेदाः ॥

भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः
व्यशेम देवहितं यदायुः ॥

O Gods! may we hear with our ears words that are auspicious; O Gods worthy of our offerings, may we see with our eyes sights that are auspicious; with our limbs and bodies firm, and singing your praises, may we attain the God-given length of life.

Rigveda I. 89. 8.

मधु वाता ऋतायते
 मधु क्षरन्ति सिन्धवः
 माध्वीर्नः सन्त्वोषधीः ॥
 मधु नक्तमुतोषसो
 मधुमत्पार्थिवं रजः
 मधुद्यौरस्तु नः पिता ॥
 मधुमात्रो वनस्पतिः
 मधुमानस्तु सूर्यः
 माध्वीर्गावो भवन्तु नः ॥

Sweet do the winds become unto him
 who desires to abide by the Moral Law;
 sweet do the streams flow for him; even
 so, may the herbs be sweet unto us;
 may night be sweet and dawn also sweet
 unto us, may the region of Earth be sweet
 and also Heaven, our father; may the sylvan
 god be sweet unto us; may the sun be sweet
 and sweet may our kine become.

शं नो मित्रः शं वरुणः शं नो भवत्वयमा ।

शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः॥

May Mitra, the lord of the day, be giver of happiness to us and may Varuna, the lord of the night, be giver of happiness to us; may Aryaman, the revealer of the day and the night, become the giver of happiness to us; propitious may Indra, the lord of the gods, be to us and also Vishnu of wide strides.

Rigveda I. 90. 9.

वयं जयेम त्वया युजा वृत्

अस्माकमंशमुदवा भरेभरे ।

अस्मभ्यमिन्द्र वरिवः सुगं कृधि

प्र शत्रूणां मघवन् वृष्ण्या रुज ॥

O Indra, with you as our aid, may we vanquish our foes who surround us; in every encounter, guard you what is ours; render the riches easy of access to us; O Maghavan, rout the energies of the enemies.

Rigveda I. 102. 4.

मा नो महान्तमुत मा नो अर्भकं
 मा न उक्षन्तमुत मा न उक्षितम् ।
 मा नो वधीः पितरं मोत मातरं
 मा नः प्रियास्तन्वो रुद्र रीरिषः ॥

O Rudra, afflict not the old amidst us;
 nor afflict the child amidst us; afflict not
 our grown-up son, nor afflict our son in
 the womb; kill not our father, nor kill
 our mother; nor injure our bodies that are
 dear to us.

Rigveda I. 114. 7.

ऋतं दिवे तदवाचं पृथिव्या
 अभिश्रावाय प्रथमं सुमेधाः ।
 पातामवद्याद् दुरितादभीके
 पिता माता च रक्षतामवोभिः ॥

To Heaven and to Earth, I speak forth,
 with a good mind, this foremost of hymns,
 that they may hear it well. May Heaven,
 our Father, and Earth, our Mother, save us
 from reprehensible sin and, remaining by
 our side with things gratifying us, may
 they protect us.

Rigveda I. 185. 10.

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोद्धवस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥

O Agni! take us along the holy path to the treasure of heaven; resplendent God! you know the minds of all. Sever from us the sin that acts crookedly; profuse do we make our salutations to you.

Rgveda I. 189. 1.

त्वं विश्वेषां वरुणासि राजा
ये च देवा असुर ये च मर्ताः ।
शतं नो रास्व शरदो विचक्षेऽ
-श्यामायूंषि सुधितानि पूर्वा ॥

O Varuna, the giver of life! thou art the king of all, of those who are gods and of those who are mortals; grant us a hundred autumns that we may see well; may we attain the long lives that the Gods of old have established.

Rigveda II 27. 10.

त्वादत्तेभी रुद्र शंतमेभिः
 शंतं हिमा अशीय भेषजेभिः ।
 व्यस्मद् द्वेषो वितरं व्यंहो
 व्यमीवाश्चातयस्वा विषूचीः ॥

O Rudra, by the most beneficent medicines given by thee, may we attain a hundred winters ; drive away from us, completely, hate, sin and the spreading maladies.

Rigveda II. 33. 2.

तत्सवितुर्वरेण्यं
 भर्गो देवस्य धीमहि
 धियो यो नः प्रचोदयात् ॥

We meditate upon that adorable effulgence of the resplendent vivifier, Savitar ; may He stimulate our intellects.

The Gayatri: Rigveda III. 62. 10.

विश्वानि देव सवितः
 दुरितानि परा सुव
 यद् भद्रं तन्न आ सुव ॥

Resplendent Savitar, take away all evil from us and bring us that which is good.

Rigveda V. 82. 5.

वास्तोष्पते प्रति जानीहि अस्मान्
स्वावेशो अनमीवो भवा नः ।

यत्त्वेमहे प्रति तन्नो जुषस्व
शं नो भव द्विपदे शं चतुष्पदे ॥

O God who guards the house ! recognise us ; afford us comfortable stay and give us not any disease ; whatever we ask of thee, grant us ; be a bestower of welfare on our men and on our animals.

Rigveda VII. 54. 1.

यत्किं चेदं वरुण दैव्ये जनेऽ
-भिद्रोहं मनुष्याश्चरामसि ।

अचित्ती यत्तव धर्मा युयोपिम
मा नस्तस्मादेनसो देव रीरिषः ॥

O Varuna, whatever offence we mortals have committed against the gods, whatever upsetting of your established Order we might have done through ignorance, O God, punish us not on account of that sin.

Rigveda VII. 90. 5.

त्वं विष्णो सुमर्ति विश्वजन्यां
अप्रयुतां एवयावो मर्ति दाः ॥

O Vishnu, who make men realise their desires, give us that good mind which is beneficial to all and is devoid of any wrong.

Rigveda VII. 100. 2.

त्वं हि नः पिता वसो
त्वं माता शतक्रतो बभूविथ
अधा ते सुममीमहे ॥

O Indra, be thou our father; be thou our mother; we seek of you the happiness that is yours.

Rigveda VIII. 98. 11.

देवीं वाचमजनयन्त देवाः
तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना
धेनुर्वागस्मानुपसृष्टुतैतु ॥

(This) shining Speech, the gods created and beings of manifold forms speak her. Yielding to us nourishment and strength, may She, the gladdening cow of Speech, being praised well, come to us.

Rigveda VIII. 100. 11.

आपो हि ष्ठा मयोभुवः

ता न ऊर्जे दधातन

महे रणाय चक्षसे ॥

यो वः शिवतमो रसः

तस्य भाजयतेह नः

उशतीरिष मातरः ॥

तस्मा अरं गमाम वो

यस्य क्षमाम जिन्वथ

आपो जनयथा च नः ॥

O Waters, you are the source of happiness; so, impart strength to us; endow us with vision, great and beautiful.

That water of yours in this world which would bring us utmost happiness, make us resort to it,—like loving mothers.

We resort to you speedily for the removal of that evil by which you gratify us. You verily create us.

य आत्मदा वलदा यस्य विश्व
उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥

यः प्राणतो निमिषतो महित्वा
एक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥

मा नो हिंसीत् जनिता यः पृथिव्याः
यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान
कस्मै देवाय हविषा विधेम ॥

Rigveda X. 121. 2, 3 & 9.

अग्ने अच्छा वदेह नः प्रत्यङ् नः सुमना भव ।
प्र नो यच्छ विशस्पते धनदा असि नस्त्वम् ॥

प्र नो यच्छत्वय्यमा प्र भगः प्र बृहस्पतिः ।
प्र देवाः प्रोत सूनृता रायो देवी ददातु नः ॥

Rigveda X. 141. 1-2.

He who endows us with soul and strength, He whose great command all the gods abide by, He whose shadow is immortality and death, that Somebody who is the God, let us worship with oblation.

Let us offer worship with oblation to that Somebody who is the God, who by his greatness became the one sole king of the world that breathes and the world that winks and who rules over this world of bipeds and quadrupeds.

May He not afflict us, He, the unfailing sustainer, who created the earth, the heaven and the vast waters that gladden us. To that Somebody, the God, let us offer worship with oblation.

Rigveda X. 121. 2, 3 & 9.

O Agni, speak favourably to us here; become well-disposed towards us. O Lord of men, give us in plenty; thou art the giver of wealth to us.

May Aryaman give us in plenty, in plenty Bhaga, in plenty Brihaspati, and in plenty may (all) Gods give And that Goddess of Speech, who speaks sweet and true, may She also give us riches (in plenty).

Rigveda X. 141. 1-2.

सं गच्छध्वं सं वदध्वं
 सं वो मनांसि जानताम् ।
 देवा भागं यथा पूर्वं
 संजानाना उपासते ॥
 समानो मन्त्रस्समितिस्समानी
 समानं मनस्सह चित्तमेषाम् ॥
 समानं मन्त्रमभि मन्त्रये वः
 समानेन वो हविषा जुहोमि ॥

समानी व आकूतिः समाना हृदयानि वः ।
 समानमस्तु वो मनो यथा वस्सुसहासति ॥

Come together, speak in harmony, and may your minds see alike, even as the gods of yore, in agreement, took their offerings.

Uniform be your deliberation and uniform be the result you achieve ; uniform your mind and uniform your thought. A common prayer do I utter forth for you and a common oblation do I offer for you.

Same be your intention, same be your hearts ; same may your minds be so that there might be complete unison amongst you.

चन्द्रां प्रभासां यशसा ज्वलन्तीं

श्रियं लांके देवजुष्टामुदाराम् ।

तां पद्मिनीमीं शरणं प्रपद्ये

अलक्ष्मीमे नश्यतां त्वां वृणे ॥

श्रुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।

अभूतिमसमृद्धिं च सर्वां निर्णुद् मे गृहात् ॥

Delightful, lustrous and resplendent with fame, sought by all in this world and also by the gods, that bounteous lotus-seated Goddess of Wealth do I seek as refuge; may my Misfortune perish; I beseech you, (O Lakshmi).

(O Goddess of Fortune !), Misfortune who is of the form of hunger, thirst and dirt, and who is your adversary, I destroy; poverty, destitution,—all these, drive you away from my house.

जुष्टो वाचो भूयासं जुष्टो वाचस्पतये देवि वाक् ।
यद्वाचो मधुमत् तस्मिन् मा धाः स्वाहा सरस्वत्यै॥

May I become dear to speech; may I become dear to the god of speech. O Goddess of Speech, establish me in those words that are sweetest; this oblation be to you, O Sarasvati!

Krishna Yajurveda Samhita III. 1. 10. 1.

मधुमनिष्ये मधुमजनिष्ये मधुमवक्ष्यामि मधुमचदिष्यामि मधुमर्तो देवेभ्यो वाचमुद्यासं शुश्रूषे-
ण्यां मनुष्येभ्यः । तं मा देवा अवन्तु शोभायै
पितरोऽनुमदन्तु ॥

I will contemplate only sweet things and produce only sweet things; I will bear only sweet things to others and I will talk only sweet words; may I speak forth words which are sweet to the gods and which men love to hear; may the gods protect me for imparting the grace of speech (to occasions) and may the ancestors also congratulate me.

Krishna Yajurveda Samhita III. 3. 2. 2.

या ते रुद्र शिवा तनूः शिवा विश्वाहभेषजी ।
शिवा रुद्रस्य भेषजी तया नो मृड जीवसे ॥

O Rudra, that form of yours which is benign,—benign by ever acting as a cure for all ills, benign by serving as the means to salvation—O Rudra, delight us with that form for our happy life.

Krishna Yajurveda Samhita IV. 5. 10.

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम् ।
आस्मिन् राष्ट्रे राजन्यः इषव्यः शूरो महारथो
जायताम् । दोग्ध्री भेजुः । चोढानड्डान् । आशु-
स्सतिः । पुरन्धिर्योषा । जिष्णू रथेष्ठाः । सभेयो
युवा । अस्य यजमानस्य वीरो जायताम् ।
निकामेनिकामे नः पर्जन्यो वर्षतु । फलिन्यो
न ओषधयः पच्यन्ताम् । योगक्षेमो नः कल्पताम् ॥

Among the Brahmanas, may the Brahma-
mana be born endowed with spiritual
effulgence; may the king in this country
be born a warrior, an adept in archery
and a great chariot-fighter; may the cow
be born a milchcow; the ox, a good
draught-ox; the horse, swift; the damsel,
most beautiful; the warrior, victorious; the

youth, fit for the assembly ; and to the sacrificer, may a hero be born. Whenever we desire, let the cloud rain ; may our vegetation ripen with fruits. May there be acquisition and conserving of wealth for us.

Krishna Yajurveda Samhita VII. 5. 18. 1.

देवा जीवनकाम्या यद्वाचानृतमूदिम ।
तस्मान्न इह मुञ्चत विश्वे देवास्सजोषसः ॥

O Gods ! in our desire for livelihood, whatever falsehood we might have uttered, from that sin, O All-gods having attachment to us, do you together free us.

Krishna Yajurveda : Taittiriyaranyaka, II. 3.

यददीव्यन्नृणमहं बभूव
अदित्सन् वा संजगर जनेभ्यः ।
अग्निर्मा तस्मादिन्द्रश्च संविदानौ प्रमुञ्चताम् ॥

Whatever debt, I, unable to protect my family, have incurred, whatever debt, unwilling to give back to people, I have swallowed, from that sin, may Agni and Indra, being one with me, free me.

Krishna Yajurveda . Taittiriyaranyaka II. 4.

यदन्नमग्निं अनृतेन देवा
 दास्यन्नदास्यन् उत वाकरिष्यन् ।
 यद्देवानां चक्षुष्यागो अस्ति
 यदेव किञ्च प्रतिजग्राहं
 अग्निर्मा तस्मादनृणं करोतु ॥

O Gods, whatever food I eat, committing falsehood, either intending to give back or not or by not doing the work for which I was paid, whatever sin there may be in me in the eye of the Gods, whatever I have received from the unworthy, from (all) that sin, may Agni exempt me.

Krishna Yajurveda : Taittiriyaaranyaka II. 6.

एह श्रीश्च ह्रीश्च धृतिश्च तपो मेधा प्रतिष्ठा
 श्रद्धा सत्यं धर्मश्चैतानि मोत्तिष्ठन्तमनूत्तिष्ठन्तु मा
 मां श्रीश्च ह्रीश्च धृतिश्च तपो मेधा प्रतिष्ठा श्रद्धा
 सत्यं धर्मश्चैतानि मा मा हासिषुः ॥

The Deities who are here, Prosperity, Shame at doing wrong, Fortitude, Penance, Intellect, Status, Faith, Truth, and Dharma—may all these rise along with me who am rising; may all these never leave me.

Krishna Yajurveda : Taittiriyaaranyaka IV. 42. 5.

तच्चक्षुर्देवहितं पुरस्तात् शुक्रमुच्चरत् । पश्येम
शरदः शतम् । जीवेम शरदः शतम् । नन्दाम
शरदः शतम् । मोदाम शरदः शतम् । भवाम
शरदः शतम् । शृण्वाम शरदः शतम् ।
प्रब्रवाम शरदः शतम् । अजीतास्स्याम शरदः
शतम् । ज्योक्च सूर्यं दृशे ॥

That eye-like sun, beneficent to the gods, that rises up bright in the East, may we be seeing it for a hundred autumns ; may we live a hundred autumns ; may we delight and rejoice for a hundred autumns ; may we be in our places for a hundred autumns ; may we be hearing and speaking for a hundred autumns ; may we be unvanquished for a hundred autumns ; may we be able to see this sun for a long time.

Krishna Yajurveda : Taittiriyaanyaka IV. 42.

तत्पुरुषाय विद्महे महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥

We comprehend and meditate on that celebrated Supreme Being, the Great God, Mahadeva ; may that Rudra impel us to do so.

Krishna Yajurveda : Taittiriyaanyaka X. 1.

नारायणाय विद्महे वासुदेवाय धीमहि ।

तन्नो विष्णुः प्रचोदयात् ॥

We see and contemplate Narayana who is Vasudeva; may that Vishnu impel us to do so.

Krishna Yajurveda : Taittiriyaaranyaka X. 1.

हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः ।

यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ।

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।

तन्न इन्द्रो वरुणो बृहस्पतिः सविता च पुनन्तु

पुनः पुनः ॥

I resort to the gold-crested Varuna, the lord of the waters; requested by me, (O Varuna!), give me purity. Whatever I have eaten of bad men and have received from sinners, whatever sin I have committed in my thought, speech or act, from that, may Indra, Varuna, Brihaspati and Savitar purify me again and again.

Krishna Yajurveda : Taittiriyaaranyaka X. 1.

अत्याशनादतीपानाद् यच्च उग्रात्प्रतिग्रहात् ।

तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥

Whatever sin there is in me as a result of overeating, over-drinking and receiving from him who lives by violence to others, that sin, may king Varuna wipe off with His hand.

Krishna Yajurveda: Taittiriyaanyaka X. 1.

तामग्निवर्णीं तपसा ज्वलन्तीं

वैरोचनीं कर्मफलेषु जुष्टाम् ।

दुर्गां देवीं शरणमहं प्रपद्ये

सुतरसि तस्मै नमः ॥

I seek that Durga as my refuge, the Goddess who is of the colour of flame, who blazes forth with her power, who consorts with the self-luminant Lord, and who is worshipped by devotees for obtaining the fruits of actions; this obeisance be to you, O excellent barque for taking one across to salvation.

Krishna Yajurveda: Taittiriyaanyaka X. 1.

मेधा देवी जुषमाणा न आगाद्
विश्वाची भद्रा सुमनस्यमाना ।

त्वया जुष्टा नुदमाना दुरुक्तान्
बृहद्वदेम विदथे सुवीराः ॥

त्वया जुष्ट ऋषिर्भवति देवि
त्वया ब्रह्मागतश्रीरुत त्वया ।

त्वया जुष्टश्चित्रं विन्दते वसु
सा नो जुषस्व द्रविणो न मेधे ॥

May the Goddess of Intellect come to us in love, She who comprehends everything, is auspicious and is favourably disposed to us; being blessed by you, we shall, with our heroic following, shun lowly talk and speak at the end of the sacrifice about the Supreme.

O Goddess of Intellect, the person who is blessed by you, becomes a man of vision; he becomes Brahma Himself; through you, splendour comes to him, he attains wonderful riches; bless us, O Goddess of Intellect, with (such) riches.

Krishna Yajurveda: Taittiriyananyaka X. 39.

अपैतु मृत्युरमृतं न आगन्
 वैवस्वतो नो अभयं कृणोतु ।
 पर्णे वनस्पतेरिवाभि नश्शीयतां
 रयिस्सचतां नः शचीपतिः ॥

Away let Death go from us; let Immortality come to us; may Vaivasvata afford security from all fears; let sin fall away from us like the (dry) leaves of a tree; may the great wealth of immortality, such as is enjoyed by Indra, be ours.

Krishna Yajurveda: Taittiriyaanyaka X. 45.

ब्रह्ममेतु माम् । मधुमेतु माम् । ब्रह्ममेव मधु-
 मेतु माम् । यास्ते सोम प्रजा वत्सोऽभि सो
 अहम् । दुष्ण्वप्रहन् दुरुष्णह । यास्ते सोम
 प्राणांस्तान् जुहोमि ॥

May the Supreme Truth come to me; may the most delectable Bliss come to me; may that Supreme Truth which is the Supreme Bliss come to me;

O Supreme Soul united with spiritual Lore! among your offspring, I am a child deserving your mercy; O Lord who puts an end to the nasty dream called Life, put down my misery; these vital powers of mine,—those of mind, speech and the rest,—which are really thine, O Supreme Being, I offer up unto you.

Krishna Yajurveda: Taittiriyaanyaka X. 48.

पृथिव्यापस्तेजोवायुराकाशा मे शुध्यन्तां ज्यो-
तिरहं विरजा विपाप्मा भूयासम् । शब्दस्पर्श-
रूपरसगन्धा मे शुध्यन्तां ज्योतिहं विरजा
विपाप्मा भूयासम् । मनोवाक्कायकर्माणि मे
शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासम् ।
आत्मा मे शुध्यन्तां ज्योरिहं विरजा विपाप्मा
भूयासम् ॥

May the earth, water, fire, air and ether
that make up my body become purified so
that I may become the effulgent spirit
free from sullyng passion and sin.

May (the object of my senses,) sound,
touch, vision, taste and smell get purified
so that I may become the effulgent spirit,
free from sullyng passion and sin.

May my thought, speech and action
become purified so that I may become the
effulgent spirit, free from sullyng passion
and sin.

May my soul become purified so that
I may become the effulgent spirit, free
from sullyng passion and sin.

Krishna Yajurveda: Taittiriyaaranyaka X. 66.

अग्ने व्रतपते व्रतं चरिष्यामि
तच्छुकेयं तन्मे राध्यताम्
इदमहमनृतात् सत्यमुपैमि ॥

O Agni, the Lord of vows, I shall observe Truth and other vows; may I be able to fulfil them; may they be successful unto me; here, I reach Truth from falsehood.

Sukla Yajurveda Samhita I. 5.

इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रियमुत्तमाम् ॥

O Goddess Sri! This spiritual power and this physical power in me, let both attain abundance. May the Gods impart to me foremost glory.

Sukla Yajurveda Samhita 32. 16.

यज्जाग्रतो दूरमुदैति दैवं
तदु सुप्तस्य तथैवैति ।
दूरंगमं ज्योतिषां ज्योतिरेकं
तन्मे मनः शिवसंकल्पमस्तु ॥
यत्प्रज्ञानमुत चेतो धृतिश्च
यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किञ्चन कर्म क्रियते
तन्मे मनः शिवसंकल्पमस्तु ॥

The Mind that is divine and, as one is awake or asleep, reaches afar, (in Space) that travels far (in Time), that which, among senses of knowledge is the one great sense of knowledge, may that Mind of mine be of good intent.

The Mind that is Knowledge, Thought, Fortitude, that is the immortal light within the beings, that without which no act of any kind is done, may that Mind of mine be of beautiful intent.

Sukla Yajurveda Samhita 34. 1 and 3.

स्वस्ति मात्र उत पित्रे नो अस्तु
स्वस्ति गोभ्यो जगते पुरुषेभ्यः ।
विश्वं सुभूतं सुविदत्रं नो अस्तु
ज्योगेव दशेम सूर्यम् ॥

Welfare be to our mother and father; welfare to the cows, to the world and to all men. May everybody belonging to us be happy and endowed with auspicious Knowledge. May we be seeing the sun for a long time.

Atharvaveda I. 31. 4.

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति ।
यस्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः ॥

यस्तिष्ठति चरति यश्च वञ्चति
यो निलायं चरति यः प्रतङ्कम् ।
द्वौ संनिषद्य यन्मन्त्रयेते
राजा तद्वेद वरुणः तृतीयः ॥

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उत यो द्यां अतिसर्पात्परस्तात्
न स मुच्यतै वरुणस्य राज्ञः ।
दिवः स्पशः प्रचरन्तीदमस्य
सहस्राक्षा अतिपश्यन्ति भूमिम् ॥

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सर्वं तद् राजा वरुणो वि चष्टे
यदन्तरा रोदसी यत् परस्तात् ।
संख्याता अस्य निमिषो जनानां
अक्षानिव श्वघ्नी नि मिनोति तानि ॥

ये ते पाशा वरुण सप्तसप्त
त्रेधा तिष्ठन्ति विषिता रुशन्तः ।
छिनन्तु सर्वे अनृतं वदन्तं
यस्सत्त्ववाचति तं सृजन्तु ॥

The great superintendent of all these sees as if from near-by. Whoever thinks as going about in secret,—all this the Gods know.

Who stands, who moves, who goes crookedly, who goes stealing this way, who lives desperately, what two, sitting together, conspire, (all) that, Varuna, as the third, knows.

He who would cross beyond the sky, even he would not be left by king Varuna. Issuing out of heaven, his spies patrol this earth; with a thousand eyes they scan this earth.

All that king Varuna sees, that which is between the earth and the sky and that which is beyond. The winkings of people have been numbered by him. As a gambler his dice, so does he calculate these.

Those fetters of thine that are each seven, which ensnare persons threefold and torment them, let all of them bind him who speaks falsehood; may they let him go who speaks truth.

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।

दिवं यश्चक्रे मूर्धानं

तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

यस्य सूर्यश्चक्षुः चन्द्रमाश्च पुनर्णवः ।

अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥

यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽभवन् ।

दिशो यश्चक्रे प्रज्ञानीः

तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

Obeisance to that Supreme Brahman for whom the earth is the foot-rest, and for whom the atmosphere is the abdomen,—He who made the heaven His own head.

Obeisance to that Supreme Brahman for whom the sun is the eye as also the moon that is renascent again and again,—He who made fire His own mouth.

Obeisance to that Supreme Brahman for whom the wind is the breath of respiration, for whom the sages Angirasas were like an eye,—He who made the quarters His own ears.

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।

स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

Obeisance to that Supreme Brahman who presides over the past, the future and everything and to whom alone does heaven belong.

Atharvaveda X. 8. 1.

अभयं नः करत्यन्तरिक्षं
अभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चात् अभयं पुरस्तात्
उत्तरादधरात् अभयं नो अस्तु ॥

अभयं मित्रात् अभयममित्रात्
अभयं ज्ञातादभयं पुरो यः ।
अभयं नक्तं अभयं दिवा नः
सर्वा आशा मम मित्रं भवन्तु ॥

May the atmosphere give us security from fear; may both these, heaven and earth, give us security from fear; may there be security for us at the back, in the front, above and below.

Security from friend, security from foe; security from the visible and from him who is in ambush in front; security during the night, security during the day.

May all the quarters be friendly to me.

Atharvaveda. XIX. 15. 5-6.

सत्यं बृहद्वतमुग्रं दीक्षा
तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्नी
उरुं लोकं पृथिवी नः कृणोतु ॥

यां रक्षन्त्यस्वप्ना विश्वदानीं
देवा भूमिं पृथिवीमप्रमादम् ।
सा नो मधु प्रियं दुहाम्
अथो उक्षतु वर्चसा ॥

ता नः प्रजाः सं दुहतां समग्रा
वाचो मधु पृथिवि धेहि मह्यम् ॥

भूम्यां देवेभ्यो ददति यज्ञं हव्यमरं कृतम्
भूम्यां मनुष्या जीवन्ति स्वधयान्नेन मर्त्याः ।
सा नो भूमिः प्राणमायुर्दधातु
जरदष्टिं मा पृथिवी कृणोतु ॥

निधिं विभ्रती बहुधा गुहा वसु
मणिं हिरण्यं पृथिवी ददातु मे ।
वसूनि नो वसुदा रासमाना
देवी दधातु सुमनस्यमाना ॥

Great Truth, formidable Moral Order, Vow, Penance, Spiritual knowledge, Sacrifice, these sustain the Earth. May that Earth, the mistress of our past as well of our future, make for us a wide world (for our activity).

The wide Earth whom the Gods, sleepless and with care, guard at all times,—may She yield us the things sweet and loveable, and then, let her sprinkle us with lustre.

Let all our people make you yield fruits in mutual amity; give me, O Earth, sweet speech.

It is on the Earth that men offer sacrifice and well-prepared oblation to the Gods; on the Earth it is that mortal beings live happily by food. May that Earth give strength and long life, may She make me reach a ripe age.

May the Earth who bears in secret places manifold treasures, give me wealth, gems and gold; She that gives wealth liberally, may that Goddess bestow riches on us with a kindly mind.

आकूतिं देवीं सुभगां पुरो दधे
चित्तस्य माता सुहवा नो अस्तु ।
यामाशामेमि केवली सा मे अस्तु
विदेयमेनां मनसि प्रविष्टाम् ॥

The beautiful Goddess of Intention, I worship ; Mother of my mind, may She be to us one who is easily invoked ; whatever desire I have, let it be fulfilled exceptionally for me ; may I realise this desire which has entered my mind.

Atharvaveda XIX. 4. 2.

पृथिवी शान्तिरन्तरिक्षं शान्तिः द्यौश्शान्तिः
आपः शान्तिरोषधयः शान्तिः वनस्पतयः शान्तिः
विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः,
शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः
सर्वशान्तिभिः शमयामोहं यदिह घोरं यदिह
क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव
शमस्तु नः ॥

Peace earth, Peace atmosphere, Peace heavens, Peace waters, Peace herbs, Peace trees, Peace may the All-gods be to me ; Peace, Peace through all this Peace. With all this Peace, may we bring to Peace whatever here is terrible, is cruel, is sinful. May all that be to us tranquil, benevolent, peaceful.

Atharvaveda XIX. 9. 14.

॥ श्रीः ॥

THE UPANISHADS

॥ उपनिषद्ः ॥

—: ० :—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

The face of Truth is hid as it were by a golden lid ; O Pushan, uncover that Truth, so that I, votary of Truth, may visualise it.

Isavasya Upanishad 15.

आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्र-
मथो बलमिन्द्रियाणि च सर्वाणि । सर्वं
ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्याम् । मा मा
ब्रह्म निराकरोत् । अनिराकरणमस्त्वनिराकरणं
मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु । ओं शान्तिः शान्तिः
शान्तिः ॥

May my limbs grow into perfection, my speech, breath, eye, ear, as also my strength, my sense, my everything. Everything is the Brahman which the Upanishads proclaim. May I not abandon the Brahman and may not the Brahman abandon me; let there be no mutual abandoning between the Brahman and myself. Those Dharmas that are inculcated by the Upanishads, may they be in me, may they be in me who revel in the Spirit. Om, Peace, Peace, Peace.

Santipatha to Kena and Chandogya Upanishads.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि नः॥

All this, in this world, is dependent on Prajapati, the Life-force,—also all that is established in the heavens. (O Lord of our life!) as a mother her sons, so do thou protect us and impart to us glories, spiritual and physical, and the knowledge whereby we would be established in you.

Prasna Upanishad II. 13.

यश्छन्दसामृषभो विश्वरूपः छन्दोभ्योऽध्यमृ-
तात्संबभूव, स मेन्द्रो मेधया स्पृणोतु अमृतस्य
देव धारणो भूयासम् । शरीरं मे विचर्षणम् ।
जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् ।
ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे
गोपाय ॥

The Pranava (OM) which is the head of the whole Veda, which is of the form of the universe, and which was born as essence out of Immortality, from amidst the Veda—may that Supreme Pranava gratify me with knowledge, so that I may become the bearer of the wisdom that gives Immortality. May my body be efficient; my tongue the sweetest; with my ears, let me hear amply (the spiritual teachings); O Pranava, thou art the casket of the gem of the Supreme Spirit, covered with the lid of Intellect; guard my Learning.

असतो मा सद् गमय ।
 तमसो मा ज्योतिर्गमय ।
 मृत्योर्माऽमृतं गमय ॥

From unreality take me into reality ; from darkness, take me into light ; from death, take me into immortality.

Brihadaranyaka Upanishad I. 3. 28.

यो देवोऽग्नौ योऽप्सु
 यो विश्वं भुवनमाविवेश ।
 य ओषधीषु यो वनस्पतिषु
 तस्मै देवाय नमो नमः ॥

Obeisance unto that God who is in fire and in water, who is immanent in the entire universe, and who is in the herbs and the trees.

Svetasvatara Upanishad II. 17.

यो देवानां प्रभवश्चोद्भवश्च
 विश्वाधिपो रुद्रो महर्षिः ।
 हिरण्यगर्भं जनयामास पूर्वं
 स नो बुद्ध्या शुभया संयुनक्तु ॥

He who is the origin and source of the gods, the Lord of the universe, Rudra the Great Seer, He who created Hiranyagarbha in the beginning, may He unite us with a good mind.

Svetasvatara Upanishad III. 4.

य एकोऽवर्णो बहुधा शक्तियोगाद्
 वर्णानेकान् निहितार्थो दधाति ।
 वि चैति चान्ते विश्वमादौ स देवः
 स नो बुद्ध्या शुभया संयुनक्तु॥

He who is one and undefined, who by His manifold creative power, assumes a variety of forms, without any purpose for Himself, creates the universe in the beginning and, in the end, withdraws the whole of it (into Himself), may that God unite us with a good mind.

Svetasvatara Upanishad IV. 1.

यस्तूर्णनाभ इव तन्तुभिः
 प्रधानजैस्स्वभावतः ।
 देव एकः स्वमावृणोति
 स नो दधातु ब्रह्माव्ययम् ॥

That one God who, like the spider with its self-born meshes, surrounds Himself, of His own accord, with the objects which emanate from (his own aspect called) primordial matter, may He make me realise the imperishable Brahman.

Svetasvatara Upanishad VI. 10.

यो ब्रह्माणं विदधाति पूर्वं
 यो वै वेदांश्च प्रहिणोति तस्मै ।
 तं ह देवमात्मबुद्धिप्रकाशं
 मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

He who created first the creator, and directed to Him the Vedas, that God who makes manifest the knowledge of the Soul, I seek as refuge, desiring emancipation.

Svetasvatara Upanishad VI. 18.

नमः शान्तात्मने तुभ्यं नमो गुह्यतमाय च ।
 अचिन्त्यायाप्रमेयाय अनादिनिधनाय च ॥

Obeisance unto you whose nature is peace ; obeisance (unto you) who are the most hidden, beyond thought and comprehension and without beginning or end.

Maitrayani Upanishad IV. 4.

महालक्ष्मीश्च विद्महे सर्वसिद्धिश्च धीमहि ।
 तन्नो देवी प्रचोदयात् ॥

We realise Mahalakshmi and meditate upon that Goddess of all success ; may that Goddess therefore enkindle us.

Devi Upanishad 4. 5.

हृत्पुण्डरीकमध्यस्थां प्रातस्सूर्यसमप्रभाम् ।
 पाशाङ्कुशधरां सौम्यां वरदाभयहस्तकाम् ।
 त्रिनेत्रां रक्तवसनां भक्तकामदुघां भजे ॥
 नमामि त्वामहं देवीं महाभयविनाशिनीम् ।
 महादुर्गप्रशमनीं महाकारुण्यरूपिणीम् ॥
 तां दुर्गां दुर्गमां देवीं दुराचारविघातिनीम् ।
 नमामि भवभीतोऽहं संसारार्णवतारिणीम् ॥

I worship (Devi) who resides at the centre of the lotus of our hearts, is of the lustre of the morning sun, bears the noose and the goad, is pleasing, extends boons with one hand and security with another, (the Goddess) who is three-eyed, wears red garments and grants all the desires of Her devotees.

I bow to you, Devi, the destroyer of great fears, the remover of great difficulties and the embodiment of great compassion.

That Goddess Durga, who is hard to comprehend, who puts down evil conduct and who takes one across the ocean of the cycle of births and deaths, I bow to, scared as I am by that cycle.

Devi Upanishad 15. 17.

नमस्ते गणपतये । त्वमेव प्रत्यक्षं तत्त्वमसि ।
 त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि ।
 त्वमेव केवलं हर्तासि । त्वमेव सर्वं खल्विदं
 ब्रह्मासि ॥ * * * *

अव पश्चात्तात् । अव पुरस्तात्तात् । अव
 चोत्तरात्तात् । अव दक्षिणात्तात् । अव चोर्ध्वा-
 त्तात् । अवाधरात्तात् । सर्वतो मां पाहि पाहि
 समन्तात् ॥

Ganapati Upanishad.

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकर्मणे ।
 नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

नमो विश्वस्वरूपाय विश्वस्थित्यन्तहेतवे ।
 विश्वेश्वराय विश्वाय गोविन्दाय नमो नमः ॥

नमो विज्ञानरूपाय परमानन्दरूपिणे ।
 कृष्णाय गोपीनाथाय गोविन्दाय नमो नमः ॥

नमः कमलनेत्राय नमः कमलमालिने ।
 नमः कमलनाभाय कमलापतये नमः ॥

Obeisance to you, Ganapati; thou alone art the Truth in visible form; thou art the sole creator (of everything); thou art the sole supporter (of everything); thou art the sole destroyer (of everything); thou alone art all this, the Brahman. * * * *

Guard me at the back; guard me at the front; guard me on the north (left); guard me on the south (right); guard me above; guard me below; guard me on all sides, guard me all around.

Ganapati Upanishad.

Obeisance to Krishna who is of the form of Being, Knowledge and Bliss, whose acts are for good, who is to be known (only) from the Upanishads, who is our preceptor and witness of our minds.

Obeisance to Govinda who is of the form of the universe, who is responsible alike for the stability and the end of the universe, who is the Lord of the universe and is the universe itself.

Obeisance to Govinda, Krishna, the Lord of the Gopis, who is the embodiment of Knowledge and Supreme Bliss.

Obeisance to the Lord who is lotus-eyed, lotus-garlanded, who has a lotus in his navel and is the Lord of Lakshmi.

कंसवंशविनाशाय केशिचाणूरघातिने ।
वृषभध्वजवन्द्याय पार्थसारथये नमः ॥

वेणुनादविनोदाय गोपालायाहिमर्दिने ।
कालिन्दीकूललोलाय लोलकुण्डलधारिणे ॥

वल्लवीवदनांभोजमालिने नृत्तशालिने ।
नमः प्रणतपालाय श्रीकृष्णाय नमो नमः ॥

नमः पापप्रणाशाय गोवर्धनधराय च ।
पूतनाजीवितान्ताय तृणावर्तासुहारिणे ॥

निष्कलाय विमोहाय शुद्धायाशुद्धवैरिणे ।
अद्वितीयाय महते श्रीकृष्णाय नमो नमः ॥

प्रसीद परमानन्द प्रसीद परमेश्वर ।
आधिव्याधिभुजंगेन दष्टं मामुद्धर प्रभो ॥

श्रीकृष्ण रुक्मिणीकान्त गोपीजनमनोहर ।
संसारसागरे मग्नं मामुद्धर जगद्गुरो ॥

केशव क्लेशहरण नारायण जनार्दन ।
गोविन्द परमानन्द मां समुद्धर माधव ॥

Obeisance to that destroyer of Kamsa's line, the killer of Kesin and Chanura, the charioteer of Arjuna, the God who is revered by Siva.

(Obeisance) to Him who delights in playing on His flute, the cowherd who crushed the serpent and sports on the banks of the Jumna wearing dangling ear-rings.

Obeisance to Krishna who is garlanded as it were by the lotus-faces of cowherd lasses, who is renowned for His dancing and who is the protector of those who bow to him.

Obeisance to the destroyer of sin, the uplifter of the Govardhana mountain, the death of Putana, the depriver of the life of Trinavarta.

Obeisance to Sri Krishna, who is the whole without parts, is bereft of delusion, pure, and antagonistic to the impure, the one without a second and the great.

O Supreme Bliss, grace me ; O Supreme Lord, be gracious to me ; Lord, rescue me who am bitten by the snake of maladies, mental and physical.

Sri Krishna, the beloved Lord of Rukmini, the captivator of the hearts of the cowherd women-folk, O Lord of the Universe, lift me up who am submerged in the ocean of births and deaths.

O Kesava, the remover of troubles ! Narayana ! Janardana ! Govinda, the Supreme Bliss ! O Madhava, save me.

Gopalapurvatapani Upanishad.

या वेदान्तार्थतत्त्वैकस्वरूपा परमार्थतः ।
नामरूपात्मना व्यक्ता सा मां पातु सरस्वती ॥

या साङ्गोपाङ्गवेदेषु चतुर्वैकैव गीयते ।
अद्वैता ब्रह्मणः शक्तिः सा मां पातु सरस्वती ॥

या वर्णपदवाक्यार्थस्वरूपेणैव वर्तते ।
अनादिनिधनानन्ता सा मां पातु सरस्वती ॥

यां विदित्वाखिलं बन्धं निर्मथ्याखिलवर्त्मना ।
योगी याति परं स्थानं सा मां पातु सरस्वती ॥

नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

अक्षसूत्राङ्कुशधरा पाशपुस्तकधारिणी ।
मुक्ताहारसमायुक्ता वाचि तिष्ठतु मे सदा ॥
या श्रद्धा धारणा मेधा वाग्देवी विधिवल्लभा ।
भक्तजिह्वाग्रसदना शमादिगुणदायिनी ॥

May Sarasvati (the Goddess of Speech) protect me,—She who is the sole and true embodiment of what is taught in the Upanishads and who is manifest (in the world) as Name and Form.

May that Sarasvati protect me,—She who is the only deity sung of in the four Vedas together with all their ancillaries, who is the one without a second and is the Power of the Creator.

She who ever exists in the form of letters, words, sentences and their meanings, without beginning, death or limit, may that Sarasvati protect us.

Having realised whom, the Yogin shatters all the bonds and along the fruitful path attains to the supreme goal, may that Sarasvati protect us.

O Goddess Sarada, abiding in Kashmir's city ! Obeisance be to you and ever do I beseech you. Grant unto me the gift of learning.

Holding the rosary, goad, noose and book and wearing a garland of pearls, the Goddess who is Faith, Retentive Power and Intellect, the Goddess of Speech and the beloved of the Creator, she who lives at the tip of Her devotees' tongues and bestows merits like composure,—may She abide in my speech for ever.

Sarasvatirahasya Upanishad.

ॐ यो वै श्रीरामचन्द्रः स भगवान्द्वैतपरमा-
 नन्दात्मा यः परं ब्रह्म भूर्भुवस्स्वः तस्मै वै नमो
 नमः । यो वै श्रीरामचन्द्रः स भगवान् यश्चा-
 खण्डैकरसात्मा भूर्भुवस्स्वः तस्मै वै नमो नमः ।
 यो वै श्रीरामचन्द्रः स भगवान् यो ब्रह्मा विष्णु-
 रीश्वरो यः सर्वदेवात्मा भूर्भुवस्स्वः तस्मै वै
 नमो नमः । यो वै श्रीरामचन्द्रः स भगवान्यो
 जीवात्मा भूर्भुवस्स्वः तस्मै वै नमो नमः । यो
 वै श्रीरामचन्द्रः स भगवान् यः सर्वभूतान्तरात्मा
 भूर्भुवस्स्वः तस्मै वै नमो नमः ॥

He who is called Sri Ramachandra is the Lord who is of the nature of the One Supreme Bliss, the Supreme Being, the three worlds of Bhur, Bhuvar and Svar ; obeisance unto Him.

He who is Sri Ramachandra is the Lord who is of the form of the one boundless Bliss and the three worlds ; obeisance unto Him.

He who is [Sri Ramachandra is the Lord who is called Brahman, Vishnu, Siva and is of the form of all the gods and of the three worlds ; obeisance unto Him.

He who is Sri Ramachandra is the Lord who is the individual soul in each being and is of the form of the three worlds ; obeisance unto Him.

He who is Sri Ramachandra is the Lord who is the immanent Spirit in all beings and is of the form of the three worlds ; obeisance unto Him ; obeisance.

Ramottaratapani Upanishad.

रुद्रो नर उमा नारी तस्मै तस्यै नमो नमः ।
 रुद्रो ब्रह्मा उमा वाणी तस्मै तस्यै नमो नमः ॥
 रुद्रो विष्णुरुमा लक्ष्मीः तस्मै तस्यै नमो नमः ।
 रुद्रः सूर्य उमा छाया तस्मै तस्यै नमो नमः ॥
 रुद्रः सोम उमा तारा तस्मै तस्यै नमो नमः ।
 रुद्रो दिवा उमा रात्रिः तस्मै तस्यै नमो नमः ॥
 रुद्रो यज्ञ उमा वेदिः तस्मै तस्यै नमो नमः ।
 रुद्रो वेद उमा शास्त्रं तस्मै तस्यै नमो नमः ।
 रुद्रोऽर्थो अक्षरः सोमा तस्मै तस्यै नमो नमः ॥

Rudra is the Male Principle, Uma is the Female Principle ; obeisance to Him, obeisance to Her.

Rudra is Brahman ; Uma, (his consort), the Goddess of Speech ; obeisance to Him, obeisance to Her.

Rudra is Vishnu ; Uma, (his consort), the Goddess of Prosperity ; obeisance to Him, obeisance to Her.

Rudra is the Sun ; Uma (his consort), Shade ; obeisance to Him, obeisance to Her.

Rudra is the Moon, Uma, (his consort), Tara ; obeisance to Him, obeisance to Her.

Rudra is the Day, Uma the Night ; obeisance to Him, obeisance to Her.

Rudra is the Sacrifice, Uma the Altar ; obeisance to Him, obeisance to Her.

Rudra is the Revealed Scripture, Uma is its Reasoned Philosophy ; obeisance to Him, obeisance to Her.

Rudra is the Meaning, Uma is the Word ; obeisance to Him, obeisance to Her.

Rudrahridaya Upanishad.

॥ श्रीः ॥

THE RAMAYANA

॥ रामायणम् ॥

SELECTIONS FROM

VALMIKI RAMAYANA

वाल्मीकिरामायणम्

ADHYATMA RAMAYANA

अध्यात्मरामायणम्

VASISHTHA RAMAYANA (YOGA-
VASISHTHA)
वासिष्ठरामायणम् (योगवासिष्ठम्)

TULASIDAS-RAMACHARITAMANASA

तुलसीदास-रामचरितमानस

RAMAYANA PARAYANAKRAMA

वाल्मीकिरामायणपारायणक्रमः

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः ।
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥

बुद्धिमान्नोतिमान्वाग्मी श्रीमाञ्छत्रुनिबर्हणः ।
धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः ।
यशस्वी ज्ञानसंपन्नः शुचिर्वश्यः समाधिमान् ॥

रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ।
रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ॥

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।
सर्वलोकप्रियस्साधुरदोनात्मा विचक्षणः ।
आर्यः सर्वसमश्चैव सदैकप्रियदर्शनः ॥

Valmiki Ramayana I. 1. 8-16.

Born in the line of Ikshvaku and well-known among the people as Rama; a man of self-possession and of great heroism, lustrous, firm and of controlled senses; endowed with intellect, tact and power of speech; glorious, the destroyer of his enemies; one who was righteous, true to his vow and intent (always) on what was beneficent to his subjects; rich in fame and knowledge, pure, easy of access, attentive to his duty; one who guarded the world and Dharma, guarded his own Dharma and his kinsfolk; one who knew the true import of all the systems of knowledge and was endowed with good memory and imagination; dear to the entire universe being absolutely good; never depressed, being an adept in duties and acts; a noble man who viewed everybody equally and looked always in the same pleasing manner.

स हि देवैरुदीर्णस्य रावणस्य वधार्थिभिः ।
अर्थितो मानुषे लोके जज्ञे विष्णुस्सनातनः ॥

स च नित्यं प्रशान्तात्मा मृदु पूर्वं प्रभाषते ।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ॥

कथंचिदुपकारेण कृतेनैकेन तुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

नाश्रेयसि रतो विद्वान् न विरुद्धकथारुचिः ।
लोके पुरुषसारज्ञः साधुरेको विनिर्मितः ॥

लौकिके समयाचारे कृतकल्पो विशारदः ।
निस्तान्द्रिप्रमत्तश्च स्वदोषपरदोषवित् ॥

अर्थधर्मौ च सङ्गृह्य सुखतन्त्रो न चालसः ।
न चावमन्ता भूतानां न च कालवशानुगः ॥

Rama was the eternal Vishnu born in the world of mortals at the request of the gods who sought the destruction of the haughty Ravana. Rama was always calm, and he talked soft and talked first ; though told harsh things, he did not retort. He was satisfied even with one good turn done to him in some way ; and, being self-possessed, he forgot even hundreds of disservices ; being learned, he was not addicted to unbeneficial things ; had no taste for evil gossip ; and in the world, he estimated persons at their worth but was still the one good man created ; he was proficient in worldly ways and customary practices ; he was efficient and devoid of laziness and carelessness ; one who knew his own foibles and the foibles of others ; enjoyed pleasure in harmony with righteousness and material welfare but was never indolent ; he never insulted beings nor was he one who drifted along the current of time.

सत्येन लोकान् जयति दीनान् दानेन राघवः ।
 सत्यं दानं तपस्त्यागो मित्रता शौचमार्जवम् ।
 विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे ॥

Valmiki Ramayana II. 12. 28-29.

That scion of Raghus won the worlds by his truthfulness and the poor by his gifts. Truthfulness, munificence, penance, sacrifice, friendliness, purity, straightforwardness, learning, service to the elders—these were permanently present in him.

Valmiki Ramayana II. 12. 28-29.

यश्च रामं न पश्येत्तु यं च रामो न पश्यति ।
 निन्दितस्स वसेल्लोके स्वात्माप्येनं विगर्हते ॥

Valmiki Ramayana II. 17. 14.

He who does not see Rama and whom Rama does not see, he will live in this world in reproach; his very soul will despise him.

Valmiki Ramayana II. 17. 14.

आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।
 राघवं शोभयन्त्येते षड्गुणाः पुरुषर्षभम् ॥
 मूलं ह्येष मनुष्याणां धर्मसारो महाद्युतिः ।
 पुष्पं फलं च पत्रं च शाखाश्चास्येतरे जनाः ॥

Valmiki Ramayana II. 33. 12. 15.

Kindness, sympathy, learning, character, control, tranquillity—these six qualities adorned Rama, the greatest of men. Rama who was highly lustrous and whose strength was Dharma, was, indeed, the root of the people; the people were the flower, fruit, leaf and branches.

Valmiki Ramayana II. 33. 12-15.

यत्र रामो भयं नात्र नास्ति तत्र पराभवः ॥

Valmiki Ramayana II. 48. 15.

There is no fear, no humiliation in Rama's presence.

Valmiki Ramayana II. 48. 15.

न रामः परदारांश्च चक्षुर्भ्यामपि पश्यति ॥

(Kaikeyi). Valmiki Ramayana II. 72. 48.

Rama would not even look at others' wives.

(Kaikeyi). Valmiki Ramayana II. 72. 48.

निवासवृक्षस्साधूनामापन्नानां परा गतिः ।
आर्तानां संश्रयश्चैव यशसश्चैकभाजनम् ॥

(Tara). Valmiki Ramayana IV. 15. 19.

दद्यान्न प्रतिगृह्णीयान्न ब्रूयात्किञ्चिदप्रियम् ।
अपि जीवितहेतोर्वा रामस्सत्यपराक्रमः ॥

(Sita). Valmiki Ramayana V. 33. 25.

व्यक्तमेष महायोगी परमात्मा सनातनः ।
अनादिमध्यनिधनः महतः परमो महान् ॥
तमसः परमो धाता शङ्खचक्रगदाधरः ।
श्रीवत्सवक्षा नित्यश्रीः अजय्यः शाश्वतो ध्रुवः ॥
(Mandodari). Valmiki Ramayana VI. 114. 13-14.

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

(Hanuman). Valmiki Ramayana V. 13-59.

He was the abode of the good, the greatest refuge of those in calamity, the support of the distressed and the one receptacle of fame.

(Tara). Valmiki Ramayana IV. 15. 19.

Rama, who fought for truth, would give but receive not; and not even for life would he say an unpleasant thing.

(Sita). Valmiki Ramayana V. 33. 25.

Clearly, this Rama is the Supreme Self, the great Yogin, the Eternal who has no beginning, middle or end, the Great Being who is greater than the great, who is the creator (of all), who is beyond the darkness, the Lord who bears the conch, the discus and the mace, who has the mark called Srivatsa on his chest, whom the Goddess of Prosperity permanently attends upon, the Invincible, the Permanent and the Changeless.

(Mandodari). Valmiki Ramayana VI. 114. 13-14.

Obeisance to Rama who is with Lakshmana and to that worshipful daughter of Janaka, Sita. Obeisance to Rudra, Indra, Yama, and Vayu; obeisance to the Moon, the Sun and all the gods.

(Hanuman). Valmiki Ramayana V. 13. 59.

भवान्नारायणो देवः श्रीमांश्चक्रायुधो विभुः ।
एकशृङ्गो वराहस्त्वं भूतभव्यसपत्नजित् ॥

अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव ।
लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः ॥

शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः ।
अजितः खड्गधृद्विष्णुः कृष्णश्चैव बृहद्वलः ॥

सेनानीर्ग्रामणीश्च त्वं बुद्धिस्सत्त्वं क्षमा दमः ।
प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः ॥

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ।
शरण्यं शरणं च त्वामाहुर्दिव्या महर्षयः ।
सहस्रशृङ्गो वेदात्मा शतजिह्वो महर्षभः ॥

त्वं त्रयाणां हि लोकानामादिकर्ता स्वयं प्रभुः ।
सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः ॥

You are God Narayana, who has Goddess Sri in His own person, the all-pervasive Lord who is armed with the discus ; you are the Great Boar with a single snout ; the vanquisher of enemies in the past and in the future ; the Imperishable Brahman, the Truth that is in the middle as well as in the end ; you are the Supreme Dharma for the worlds ; you are the four-armed Lord whose hosts are to be found in all directions ; you are the Spirit, Supreme Being, the Lord of our senses, armed with the Sarnga-bow ; you are the all-pervading Vishnu armed with the sword who is unconquered by anybody ; you draw aspirants to yourself ; you are of immense strength, the commander, the chief ; you are knowledge, goodness, forgiveness and self-control ; you are the source and end of things ; you incarnated as Indra's brother , you killed the demon Madhu ; you are the great Indra holding supremacy over the worlds ; you are the Lord from whose naval-lotus Brahma was born ; you are the destroyer on the battle-fields ; the great divine sages describe you as the saviour and the refuge ; you are the Veda of a thousand cliffs ; the great speech with a hundred tongues ; you are the prime creator of the three worlds, He who is Lord of Himself ; you are the support and the first born of the Siddhas and the Sadhyas.

त्वं यज्ञस्त्वं वषट्कारः त्वमौंकारः परंतपः ।
प्रभवं निधनं वा ते न विदुः के भवानिति ॥

दृश्यसे सर्वभूतेषु ब्राह्मणेषु च गोषु च ।
दिक्षु सर्वासु गगने पर्वतेषु वनेषु च ॥

सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदृक् ।
त्वं धारयसि भूतानि वसुधां च सपर्वताम् ॥

अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः ।
त्रीन् लोकान्धारयन् राम देवगन्धर्वदानवान् ॥

निमेषस्ते भवेद्रात्रिः उन्मेषस्ते भवेद्दिवा ।
संस्कारास्तेऽभवन्वेदाः न तदस्ति त्वया विना ॥

जगत्सर्वं शरीरं ते स्थैर्यं ते वसुधातलम् ।
अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षण ॥

त्वया लोकास्त्रयः क्रान्ताः पुराणे विक्रमैस्त्रिभिः ।
महेन्द्रश्च कृतो राजा बलिं बध्वा महासुरम् ॥

सीता लक्ष्मीर्भवान्विष्णुः देवः कृष्णः प्रजापतिः ।
वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् ॥

Brahman's Praise of Rama,

Valmiki Ramayana, V1. 120. 12-26.

You are the sacrifice and the offering ; you are the Pranava ; the tormentor of the evil-doers. None ever knew your origin or end or who you are ; you are seen manifest in all beings, in the Brahmanas and in the cows, in all the directions, in the sky, in the mountains and in the forests ; you are the Being of great lustre, thousand-footed, thousand-headed and thousand-eyed ; you bear the beings and the earth with all her mountains ; and at the bottom of the earth, in the waters, it is you that is seen as the great Serpent bearing the three worlds, as well as the gods, the demi-gods, and the demons. The closing of your eyes is night ; their opening will be day ; the record of your acts is the Veda ; there is naught beside you. O God, marked on the chest by Srivatsa, the whole universe is your body ; earth is your firmness, fire your anger, and your grace is the moon. By you the three worlds were covered of yore by three steps, Bali, the great demon, was bound and Indra was made king. Sita is Goddess Lakshmi, you are God Vishnu, who draws everything into Himself during the deluge and creates the beings again, and who entered the mortal body in this world for killing Ravana.

ADITYAHRIDAYA

आदित्यहृदयम्

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यमक्षयं परमं शुभम् ॥
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुरगणाल्लोकान् पाति गभस्तिभिः ॥

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥
पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥

One should always utter this holy hymn of Adityahridaya, destructive of all enemies, productive of victory, and conducive to imperishable and supreme welfare; the hymn from which all auspicious things derive their auspiciousness, destroys all evil, removes all evil, removes all anxiety and sorrow and is the supreme increaser of life.

Worship the Sun rising with all his rays, the lord of the universe, the creator of light, he who hides other lights by his splendour, and whom the Devas and the Asuras alike adore.

This abode of effulgence and rays is verily the embodiment of all the gods; it is he who protects the multitudes of the Devas and the Asuras and all the worlds with his rays.

This sun is himself Brahma, Vishnu, Siva, Skanda, Prajapati, the great Indra, Kubera the giver of wealth, Yama the god of death, the Moon, Varuna the lord of the waters, the Manes, the Vasus, the Sadhyas, the Asvins, the Maruts, Manu, Wind, Fire, all the Beings, their life-breath, the author of the seasons and the creator of light.

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुः स्वर्णरेता दिवाकरः ॥

हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।
तिमिरोन्मथनः शंभुस्त्वष्टा मार्ताण्ड अंशुमान् ॥

हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥

व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः ।
घनवृष्टिरपां मित्रं विन्ध्यवीथीप्लवङ्गमः ॥

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥

He consumes (everything); creates (everything) and pervades everything. He traverses the skies and nourishes all with his rays. He shines like gold and seems to pour molten gold; he is the cause of the day.

He rides green steeds seven in number; he has rays by thousands; he destroys darkness and grants happiness; he is the divine carver who shapes things; with his spreading rays, he infuses life into this dead universe.

He is the prime creator known as Hiranyagarbha; he is cold as well as heat; is the creator of light who is praised by all; he has fire within himself, is the son of Aditi, shines like a shell and destroys frost.

He is the lord of the skies and the piercer of darkness; he pervades the Rig, the Yajus and the Sama Vedas; from him doth fall the heavy showers and he is the friend of the waters; (in his southern course), he speeds along the path of the Vindhya.

Hot, round, death-like, tawny, he burns everything. He sees everything, is himself everything, highly effulgent, affectionate (to his worshippers) and source of everything that comes into being.

नक्षत्रग्रहताराणामधिपो विश्वभावनः ।
तेजसामपि तेजस्वी द्वादशात्मन्नमोऽस्तु ते ॥

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।
ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥

जयाय जयभद्राय हर्यश्वाय नमो नमः ।
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥

नम उग्राय वीराय सारङ्गाय नमो नमः ।
नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः ॥

ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥

तमोग्नाय हिमग्न्याय शत्रुग्न्यायामितात्मने ।
कृतघ्नग्न्याय देवाय ज्योतिषां पतये नमः ॥

(O Sun!) You are the lord of the stars and planets, the establisher of the whole universe; and the effulgent from whom all the luminaries derive their light; O Sun in twelve forms! Obeisance unto you.

Obeisance to the eastern mountain (where the Sun rises); obeisance to the western mountain (where he sets); obeisance to the lord of all luminaries, the lord of the day.

Obeisance to him who is victory, success and auspiciousness, the Sun with the green horses. O Sun of thousand rays, obeisance to you, O son of Aditi.

Obeisance to the Sun who is terrible, who stimulates all activities, who travels fast, who makes the lotuses bloom and infuses life into a dead world.

Obeisance to Surya who is the Lord of (even) Brahma, Siva and Vishnu, whose effulgence shines in the form of the (twelve) Adityas, who enlightens everything, who takes a terrible form and consumes everything.

Obeisance to that immeasurably great Being, the resplendent lord of all luminaries, the destroyer of darkness and cold, the destroyer of the inimical and the ungrateful.

तप्तचामीकराभाय वह्नये विश्वकर्मणे ।
नमस्तमोऽभिनिघ्नाय रवये लोकसाक्षिणे ॥

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।
एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥

वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।
यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।
कीर्तयन्पुरुषः कश्चिन्नावसीदति राघव ॥
पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।
एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥

Obeisance to Ravi who is lustrous like burnt gold, who is fire, who is the architect shaping the whole universe, who dispels darkness and is the witness of the (whole) world.

Master of the world, he destroys it and creates the same again; with his rays, he sucks up, heats and rains.

This sun who is immanent in all beings, is awake when they are asleep; is himself the rite of fire-oblations and the fruit for those who do that rite.

The Vedas, the sacrifices, the fruits of the sacrifices, nay—whatever act there is in the worlds, of all that is this Sun the Lord.

O scion of the Raghus! singing the praise of this Sun in calamities and difficulties, and in lonely forests and in fear, one does not come to any trouble. Worship him with concentration, this god of gods, the lord of the universe; uttering this hymn three times, you will be victorious in encounters.

अप्रमेयत्रयातीतनिर्मलज्ञानमूर्तये ।
मनोगिरां विदूराय दक्षिणामूर्तये नमः ॥

Adhyatmaramayana I. i. 1.

यः पृथ्वीभरवारणाय दिविजैः संप्रार्थितश्चिन्मयः
संजातः पृथिवीतले रविकुले मायामनुष्योऽव्ययः॥
निश्चक्रं हतराक्षसः पुनरगाद् ब्रह्मत्वमाद्यं स्थिरां
कीर्तिं पापहरां विधाय जगतां तं जानकीशं भजे॥

Adhyatmaramayana I. ii. 1.

विश्वोद्भवस्थितिलयादिषु हेतुमेकं
मायाश्रयं विगतमायमचिन्त्यमूर्तिम् ।
आनन्दसान्द्रममलं निजबोधरूपं
सीतापतिं विदिततत्त्वमहं नमामि ॥

Adhyatmaramayana I. ii. 2.

Obeisance to Dakshinamurti, who is far beyond (the reach of) mind or speech, is inscrutable, is beyond the three states of wakefulness, dream, and deep sleep and is of the form of pure knowledge.

Adhyatmaramayana I. i. 1.

I worship the Lord of the daughter of Janaka, (Rama), the immutable Being of the very form of knowledge, who, being entreated by the gods to relieve the earth of her burden, was born on the earth in the solar race, disguised as man, and who having killed the demons completely, went back to his primary state of Brahman after establishing over the worlds his permanent and sin-destroying glory.

Adhyatmaramayana I. ii. 1.

I bow to Him who is the one cause of the origin, stability, dissolution or the other changes of the universe, the substratum of Maya yet bereft of it, of a form which is incomprehensible, bliss-filled, pure and is of the very nature of His own knowledge, the Lord of Sita, the knower of His own true state.

Adhyatmaramayana, I. ii 2.

परधनपरदारवर्जितानां
 परगुणभूतिसुतुष्टमानसानाम् ।
 परहितनिरतात्मनां सुसेव्यं
 रघुवरमंबुजलोचनं प्रपद्ये ॥

I seek the foremost of the Raghus, who is of lotus-eyes, who is easy of worship for those who refrain from having to do anything with the wealth and the women of others, for those whose minds rejoice at the good qualities and the prosperity of others and for those whose minds are intent on doing what is beneficent to others.

(Jatayus). Adhyatmaramayana III. 8. 50.

अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभो
 भवापवर्गं तव योगिभावितम् ।
 यथाञ्जसाञ्ज्ञानमपारवारिधिं
 सुखं तरिष्यामि तथानुशाधि माम् ॥

O Lord, I have sought your lotus-feet, which are the means of escape from birth and death, and which the Yogins worship; teach me in such a manner as would make me quickly and easily cross the shoreless sea of ignorance.

Adhyatmaramayana Uttara, V.

यतस्सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।
यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।
कर्ता हेतुः क्रिया यस्मात् तस्मै ज्ञप्त्यात्मने नमः ॥

स्फुरन्ति सीकरा यस्मादानन्दस्याम्बरेऽवनौ ।
सर्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः ॥

Yogavasishtha I. 1. 1-3.

Obeisance to that Supreme Being who is of the form of Existence, from whom all beings appear, in whom all beings exist and into whom all beings merge.

Obeisance to that Supreme Being who is of the form of Knowledge, from whom are the cogniser, the cognition, and the object cognised; the seer who appears as the seeing and the object seen; the agent, the instrument and the act.

Obeisance to that Being of the form of unbounded Bliss, the drops scattered from whom on the skies and on the earth form the life-sustenance of all.

Yogavasishtha I. i. 1-3.

दिवि भूमौ तथाकाशे बहिरन्तश्च मे विभुः ।
यो विभात्यवभासात्मा तस्मै सर्वात्मने नमः ॥

Yogavasishtha_I. 11. 1.

द्रष्टृदृश्यसमायोगात् प्रत्ययानन्दनिश्चयः ।
यस्तं स्वमात्मतत्त्वोत्थं निस्स्पन्दं समुपास्महे ॥

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।
दर्शनप्रथमाभासं आत्मानं समुपास्महे ॥

द्वयोर्मध्यगतं नित्यमस्ति नास्तीति पक्षयोः ।
प्रकाशनं प्रकाश्यानां आत्मानं समुपास्महे ॥

यस्मिन् सर्वं यस्य सर्वं यतस्सर्वं यस्मै इदम् ।
येन सर्वं यद्वि सर्वं तत्सत्यं समुपास्महे ॥

Yogavasishtha V. 8. 9-12.

Obeisance unto Him who is of the form of everything, the (one) all-pervasive Being of the form of Illumination, who appears (manifold) in the heavens, on the earth, in the atmosphere, outside myself and within myself.

Yogavasishtha I. ii. 1.

We adore that Self to which no movement pertains, which manifests itself on the contemplation of the truth of the Self, and which is itself the sense of bliss which one has by the knowledge born of the contact of a sense and its object.

We adore that Self which, leaving behind the (states of) the knower, the knowing and the known together with (the fourth state of their) impression, exists as the Illumination that precedes and brings about other knowledges.

We adore that Self which is the common foundation of both the contentions, the affirmation and the negation, and which manifests all the objects, the positive as well as the negative.

That in which everything is, to which everything pertains, from which everything comes out, for which everything is intended, by which everything is, that which is everything, that Truth we adore.

Yogavasishtha V. 8. 9-12.

भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ।

याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तस्थमीश्वरम्॥

I salute Parvati and Siva, the embodiment of faith and confidence, without which even the spiritually great see not the Lord who is within their own self.

Tulasidas : Ramacharitamānasa I. 2.

उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम् ।

सर्वश्रेयस्करीं सीतां नतोऽहं रामवल्लभाम् ॥

I have bowed to Sita, the beloved of Rama, she who creates, sustains and destroys, removes (all) troubles and brings about all prosperity.

Tulasidas : Ramacharitamānasa I. 5.

यन्मायावशवर्ति विश्वमखिलं ब्रह्मादिदेवासुराः
 यत्सत्त्वादमृषेव भाति सकलं रज्जौ यथाद्देर्भ्रमः ।
 यत्पादप्लव एक एव हि भवाम्भोधेस्तितीर्षावतां
 वन्देऽहं तमशेषकारणपरं रामाख्यमीशं हरिम् ॥

I bow to that Lord Hari, with the name Rama, who is the Ultimate behind all causes, to whose Maya are subject the whole universe, the gods from Brahma downwards and the demons, by virtue of whose existence, everything else appears as if real, like the illusion of a snake in a rope, and whose feet are the only boat for those who desire to cross the ocean of worldly existence.

Tulasidas : Ramacharitamansa I. 6

प्रसन्नतां या न गताभिषेकतः

तथा न ममले वनवासदुःखतः ।

मुखाम्बुजश्री रघुनन्दनस्य मे

सदास्तु सा मञ्जुलमङ्गलप्रदा ॥

May that charm of the lotus-face of the delighter of the Raghus (Rama) be for ever the bestower of lovely welfare to me, the charm that neither brightened by the (announced) coronation nor faded by the miseries of forest-life.

Tulasidas : Ramacharitamansa II. 2.

नान्या स्पृहा रघुपते हृदयेऽस्मदीये

सत्यं वदामि च भवानखिलान्तरात्मा ।

भक्तिं प्रयच्छ रघुपुंगव निर्भरां मे

कामादिदोषरहितं कुरु मानसं च ॥

There is no other yearning in my heart, O chief of the Raghus ; (as you know) you (who) are the soul within all beings, I speak in truth : O foremost of the Raghus, give me utmost devotion and make my mind free from evils like passion.

Tulasidas : Ramacharitamansa V. 2.

गोष्पदीकृतवाराशिं मशकीकृतराक्षसम् ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥

मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शिरसा नमामि ॥

यत्र यत्र रघुनाथकीर्तनं
तत्र तत्र कृतमस्तक, ज्वलिम् ।
बाष्पवारिपरिपूर्णलोचनं
मारुतिं नमत राक्षसान्तकम् ॥

I bow to Hanuman, the son of god
Wind, the gem in the great garland of
the Ramayana, he who took the sea as a
hoof-pit and the demons as mosquitos.

I bow with my head that messenger of
Sri Rama, the son of Wind, the chief of
the monkey-hosts, fleet like wind and mind,
he who had controlled his senses and was
the foremost of the intelligent.

Bow to that son of Wind, the death of
demons, he who is to be seen with obeisant
hands on head, and eyes filled with tears
(of joy) wherever Rama's glory is sung.

Parayanakrama, Valmiki Ramayana.

श्रीराघवं दशरथात्मजमप्रमेयं
 सीतापतिं रघुकुलान्वयरत्नक्षीपम् ।
 अजानुबाहुमरविन्ददलायताक्षं
 रामं निशाचरविनाशकरं नमामि ॥

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे
 मध्येपुष्पकं आसने मणिमये वीरासने सुस्थितम् ।
 अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं
 व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामल-
 म् ॥

लाभस्तेषां जयस्तेषां कुतस्तेषां पराभवः ।
 येषामिन्दीवरश्यामो हृदये सुप्रतिष्ठतः ॥

रामाय रामभद्राय रामचन्द्राय वेधसे ।
 रघुनाथाय नाथाय सीतायाः पतये नमः ॥

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
 लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

I bow to Rama, the glorious scion of Raghu, the inscrutable Being who became the son of Dasaratha, the lord of Sita, the jewel lamp that lit up the race of the Raghus, Rama of long arms and eyes broad like lotus-petals, the destroyer of the demons.

I worship the blue Rama, gloriously seated along with Sita in the heroic posture in a jewel-seat in the middle of the heavenly car of Pushpaka in a great golden pavilion at the foot of the celestial tree, who, with Bharata and others around Him and as Hanuman is reading in His front, expounds the great Truth to the sages.

Gain to those ! victory to those ! Wherefore insult to those, in whose hearts is well established the lily-blue Rama !

Obeisance to Rama, Ramabhadra, Ramachandra, the Creator, the Lord of the Raghus, the Lord of all and the Lord of Sita.

Again and again, I bow to Sri Rama, the delighter of the whole world, the remover of adversities and the bestower of all prosperities.

Parayanakrama, Valmiki Ramayana.

मङ्गलं कोसलेन्द्राय महनीयगुणाब्धये ।
चक्रवर्तितनूजाय सार्वभौमाय मङ्गलम् ॥

वेदवेदान्तवेद्याय मेघश्यामलमूर्तये ।
पुंसां मोहनरूपाय पुण्यश्लोकाय मङ्गलम् ॥

विश्वामित्रान्तरङ्गाय मिथिलानगरीपतेः ।
भाग्यानां परिपाकाय भव्यरूपाय मङ्गलम् ॥

पितृभक्ताय सततं भ्रातृभिः सह सीतया ।
नन्दिताखिललोकाय रामभद्राय मङ्गलम् ॥

त्यक्तसाकेतवासाय चित्रकूटविहारिणे ।
सेव्याय सर्वयमिनां धीरोदाराय मङ्गलम् ॥

सौमित्रिणा च जानक्या चापवाणासिधारिणे ।
संसेव्याय सदा भक्त्या स्वामिने मम मङ्गलम् ॥

Mangala to the king of the Kosalas, the ocean of praiseworthy qualities, the son of the emperor (Dasaratha), the Emperor.

Mangala to Him who is known from the Vedas and the Upanishads, whose form is dark like the cloud, whose beauty infatuates all men and whose fame is meritorious.

Mangala to Him who was dear to sage Visvamitra, who was verily the fruit of the good fortune of the king of Mithila, and who was of auspicious appearance.

Mangala to Ramabhadra, who, with Sita and his brothers, was always devoted to His father and delighted the entire world.

Mangala to the firm and magnanimous Rama who renounced life in the city of Ayodhya and sported in the forests of Chitrakuta and became the object of worship for all the sages.

Mangala to my Lord who is worthy of being always served by us with Bhakti, the Lord who (went about in the forests) with bow, arrow and sword, in the company of Lakshmana and Sita.

दण्डकारण्यवासाय खण्डितामरशत्रवे ।
गृध्रराजाय भक्ताय मुक्तिदायास्तु मङ्गलम् ॥

सादरं शबरीदत्तफलमूलाभिलाषिणे ।
सौलभ्यपरिपूर्णाय सत्त्वोद्विक्ताय मङ्गलम् ॥

हनूमत्समवेताय हरीशाभीष्टदायिने ।
बालिप्रमथनायास्तु महाधीराय मङ्गलम् ॥

श्रीमते रघुवीराय सेतूलङ्घितसिन्धवे ।
जितराक्षसराजाय रणधीराय मङ्गलम् ॥

आसाद्य नगरीं दिव्यां अभिषिक्ताय सीतया ।
राजाधिराजराजाय रामभद्राय मङ्गलम् ॥

Parayanakrama, Valmiki Ramayana.

Mangala to Him who lived in the Dandaka forests, punished the demons and bestowed salvation on the great eagle (Jatayus) who was devoted to Him.

Mangala to the exceedingly good and accessible Rama who evinced desire for the fruits and roots which Sabari ardently gave Him.

Mangala to the great hero who became united with Hanuman, granted his wish to Sugriva and killed Valin.

Mangala to the glorious Raghu-hero, firm in battle, who crossed the sea by the causeway and defeated the demon-king (Ravana).

Mangala to Him who reached His celestial city and was, along with Sita, crowned, Ramabhadra, the King of Kings.

Parayanakrama, Valmiki Ramayana.

THE MAHABHARATA

महाभारतम्

शङ्खचक्रगदापाणे द्वारकानिलयाच्युत ।
गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागताम् ॥

हा कृष्ण द्वारकावासिन् कासि यादवनन्दन ।
इमामवस्थां संप्राप्तां अनाथां किमुपेक्षसे ॥

हे नाथ हे रमानाथ ब्रजनाथार्तिनाशन ।
कौरवार्णवमग्नां मां उद्धरस्व जनार्दन ॥

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन ।
प्रपन्नां पाहि गोविन्द कुरुमध्येऽवसीदतीम् ॥

(Draupadi) Mahabharata, Sabhaparvan,
90. 43-47.

O imperishable Lord, armed with conch, discus and mace, denizen of Dvaraka, O Govinda of lotus-eyes, protect me who have sought you as refuge.

O Krishna living in Dvaraka! the delighter of the Yadavas! where are you? why do you neglect this helpless being who has come to this pass?

O Lord, Lord of Lakshmi, Lord of the abode of the cowherds, destroyer of distress, you whom people beseech, rescue me who am submerged in the sea of the Kauravas.

O Krishna, Krishna, Great Yogin, soul and cause of the universe, Govinda, protect me who have sought you as refuge and am perishing in the midst of the Kurus.

(Draupadi) Mahabharata, Sabhaparvan, 90. 43-47.

वासुदेव हृषीकेश वासवावरजाच्युत ।
देवदेवोऽसि देवानामिति द्वैपायनोऽब्रवीत् ॥

पूर्वे प्रजाभिसर्गे त्वां आहुरेकं प्रजापतिम् ।
स्रष्टारं सर्वलोकानां असितो देवलोऽब्रवीत् ॥

विष्णुस्त्वमसि दुर्धर्ष त्वं यज्ञो मधुसूदन ।
यष्टा त्वमसि यष्टव्यो जामदग्न्यो यथाऽब्रवीत् ॥

ऋषयस्त्वां क्षमामाहुः सत्यं च पुरुषोत्तम ।
सत्याद्यज्ञोऽसि संभूतः कश्यपस्त्वां यथाऽब्रवीत् ॥

द्यौश्च ते शिरसा व्याप्ता पद्भ्यां च पृथिवी प्रभो ।
जठरे खल्विमे लोकाः पुरुषोऽसि सनातनः ॥

Lord who dwelleth in all and in whom doth all dwell, Lord of our faculties, Indra's younger brother, imperishable Lord, Vyasa said that you were the God of all gods.

Asita Devala said that in the beginning, during the creation of beings, you were said to be the one sole Creator who created all the worlds.

Inviolable Lord, thou art the all-pervading ; destroyer of demon Madhu, thou art the sacrifice, the sacrificer and the sacrificed ; so did Jamadagni speak.

The sages say you, O Supreme Soul, are Forbearance and also Truth ; from Truth were you born as Sacrifice ; even so did Kasyapa describe you.

The sky is pervaded by thy head and the earth by thy feet, O Lord ; all these worlds (in the middle) are in thy body ; thou art the Eternal Being.

विद्यातपोऽभितप्तानां तपसा भावितात्मनाम् ।
आत्मदर्शनवृत्तानां ऋषीणामसि सत्तमः ॥

राजर्षीणां पुण्यकृतां आहवेष्वनिवर्तिनाम् ।
सर्वधर्मोपपन्नानां त्वं गतिः पुरुषर्षभ ॥

लोकपालाश्च लोकाश्च नक्षत्राणि दिशो दश ।
नभश्चन्द्रश्च सूर्यश्च त्वयि सर्वं प्रतिष्ठितम् ॥

मर्त्यता चैव भूतानां अमर्त्यत्वं दिवौकसाम् ।
त्वयि सर्वं महाबाहो लोककार्यं प्रतिष्ठितम् ॥

(Draupadi) Mahabharata, Vanaparvan, 3. 52-63.

You are the best of the Seers who have gone through the fire of knowledge and penance, whose souls have been chastened by penance and who are content because they have seen the Self.

Foremost of men! you are the refuge of the royal sages who have done meritorious acts, who have not stepped back in the fights, and who have observed all Dharmas.

The guardians of the worlds, the worlds themselves, the stars, the ten quarters, the sky, the moon and the sun,—everything is established in You.

The mortality of the beings (of this world), the immortality of the denizens of heaven, (nay,) all world-purposes, O mighty-armed Lord, are founded on You.

(Draupadi) Mahabharata, Vanaparvan, 3. 52-63.

सहस्रशीर्षं पुरुषं पुराणं
 अनादिमध्यान्तमनन्तकीर्तिम् ।
 शुक्रस्य धातारमजं च नित्यं
 परं परेषां शरणं प्रपद्ये ॥

त्रैलोक्यनिर्माणकरं जनित्रं
 देवासुराणामथ नागरक्षसाम् ।
 नराधिपानां विदुषां प्रधानं
 इन्द्रानुजं तं शरणं प्रपद्ये ॥

(Dhritarashtra) Mahabharata,
 Udyogaparvan, 70. 6-7.

I seek as refuge that ageless Being, of thousand heads, without beginning, middle or end, of limitless glory, the imparters of vitality, the unborn, the permanent, transcending all transcendent things.

I seek as refuge the architect of the three worlds, the father of the gods, the demons, the Nagas and the Rakshasas as well, the chief of not only kings but of the learned also, He who appeared as Indra's brother.

(Dhritarashtra) Mahabharata,
Udyogaparvan, 70. 6-7.

यमाहुर्जगतः कोशं यस्मिंश्च निहिताः प्रजाः ।
 यस्मिन् लोकाः स्फुरन्त्येते जाले शकुनयो यथा ॥
 यस्मिन् विश्वानि भूतानि तिष्ठन्ति च विशन्ति च ।
 गुणभूतानि भूतेशे सूत्रे मणिगणा इव ॥
 यस्मिन्नित्ये तते तन्तौ दृढे स्रगिव तिष्ठति ।
 सदसद्रूथितं विश्वं विश्वाङ्गे विश्वकर्मणि ॥
 अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम् ।
 गरीयसां गरिष्ठं च श्रेष्ठं च श्रेयसामपि ॥
 अतिवाय्विन्द्रकर्माणं अतिसूर्याग्नितेजसम् ।
 अतिबुद्धीन्द्रियात्मानं तं प्रपद्ये प्रजापतिम् ॥

(Bhishma) Mahabharata,
 Santiparvan, 46. 22-33.

He who is described as the sheath of the universe, in whom are all beings placed, in whom do all the worlds flit like birds in a net; in which Lord of all beings, all the beings which form His adjuncts enter and remain, like gems in the string; on which eternal and ever stretched Lord, whose limbs and activities form this universe, the whole universe made up of positive and negative entities stands like a garland on a strong thread; smaller than the smallest, biggest of all the big, weightiest of all the weighty and best of all the good; whose acts are greater than those of the wind or the king of the gods, whose effulgence is greater than that of the sun or the fire, who is beyond the intellect, the senses and the self within us,—that Lord of all beings, I seek as refuge.

(Bhishma) Mahabharata, Santiparvan, 46. 22-33.

महतः तमसः पारे पुरुषं ह्यतितेजसम् ।
यं ज्ञात्वा मृत्युमत्येति तस्मै ज्ञेयात्मने नमः ॥

यं पृथग्धर्मचरणाः पृथग्धर्मफलैषिणः ।
पृथग्धर्मैस्समर्चन्ति तस्मै धर्मात्मने नमः ॥

अपुण्यपुण्योपरमे यं पुनर्भवनिर्भयाः ।
शान्ताः संन्यासिनो यान्ति तस्मै मोक्षात्मने नमः ॥

यस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्चरणौ क्षितिः ।
सूर्यश्चक्षुर्दिशः श्रोत्रं तस्मै लोकात्मने नमः ॥

युगेष्वावर्तते योऽशैः मासर्त्वयनहायनैः ।
सर्गप्रलययोः कर्ता तस्मै कालात्मने नमः ॥

Obeisance unto Him who is of the form of the object to be known, the exceedingly effulgent Being on the other shore of dense darkness, knowing whom one transcends death.

Obeisance unto Him who is of the form of Dharma, whom those who, following several Dharmas and desiring the fruits of of those various Dharmas, worship with those manifold Dharmas.

Obeisance unto Him who is of the form of Deliverance, that which those fearless of this world-process, those who have attained tranquillity and have given up everything, attain at the termination of evil as well as good.

He whose face is fire, head heaven, ether naval, feet earth, eye sun, and ear the quarters—obeisance unto that Lord who is of the form of the universe.

Obeisance unto Him of the form of time which revolves along the aeons by parts called month, season, half-year and year and which is the author of creation as well as dissolution.

अकार्यः सर्वकार्येषु धर्मकार्यार्थमुद्यतः ।
वैकुण्ठस्य हि तद्रूपं तस्मै कार्यात्मने नमः ॥

पञ्चभूतात्मभूताय भूतादिनिधनाय च ।
अक्रोधद्रोहमोहाय तस्मै शान्तात्मने नमः ॥

यस्मिन्सर्वं यतस्सर्वं यस्सर्वं सर्वतश्च यः ।
यश्च सर्वमयो देवः तस्मै सर्वात्मने नमः ॥

मत्स्यो भूत्वा विरिञ्चाय येन वेदाः समाहृताः ।
रसातलगतः शीघ्रं तस्मै मत्स्यात्मने नमः ॥

मन्दराद्रिर्धृतो येन प्राप्ते ह्यमृतमन्थने ।
अतिकर्कशदेहाय तस्मै कूर्मात्मने नमः ॥

He has no act to be done; but He exerts Himself in all actions so that they may be righteous; such, indeed, is the nature of the Lord. Obeisance unto that Lord of the form of Action.

Obeisance unto Him who is of the form of the tranquil, who is the soul of the five elements, the origin and the end of the elements and who is devoid of anger, hate and delusion.

Obeisance unto Him who is of the form of everything, in whom is everything, from whom does everything proceed, who is everything and who is everywhere and who is the God who is of the form of everything.

Obeisance to that Lord in the fish-form who, becoming a fish, reached the nether world and quickly restored the Vedas to Brahma.

Obeisance to that Lord in the tortoise-form and of an exceedingly hard body,—He who bore the Mandara mountain during the churning of the ocean for nectar.

वाराहं रूपमास्थाय महीं सवनपर्वताम् ।
उद्धरत्येकदंष्ट्रेण तस्मै क्रोडात्मने नमः ॥

नारसिंहवपुः कृत्वा सर्वलोकभयंकरम् ।
हिरण्यकशिपुं जघ्ने तस्मै सिंहात्मने नमः ॥

वामनं रूपमास्थाय बलिं संयम्य मायया ।
त्रैलोक्यं क्रान्तवान्यस्तु तस्मै क्रान्तात्मने नमः ॥

जमदग्निस्तुतो भूत्वा रामः शस्त्रभृतां वरः ।
महीं निःक्षत्रियां चक्रे तस्मै रामात्मने नमः ॥

रामो दाशरथिर्भूत्वा पुलस्त्यकुलनन्दनम् ।
जघान रावणं संख्ये तस्मै क्षत्रात्मने नमः ॥

Obeisance to that Lord in boar-form, who, assuming the boar's form, lifted out (of the waters) with his single tusk the earth with all its forests and mountains.

Obeisance to that Lord in lion-form, who, taking the body of man-lion, the terror of the whole world, killed (the demon) Hiranyakasipu.

Obeisance to that Lord of wide-striding form who (first) put on a dwarf's appearance, bound Bali cunningly and covered the three worlds with His steps.

Obeisance to that Lord in the form of Parasurama who, becoming Rama the son of (sage) Jamadagni and the foremost among those who wielded arms, swept the earth clean of Kshatriyas.

Obeisance to that Lord in the form of the typical Kshatriya who, becoming Rama the son of (king) Dasaratha, killed in battle Ravana the scion of (sage) Pulastya's line.

यो हली मुसली श्रीमान्नीलाम्बरधरः स्थितः ।
रामाय रौहिणेयाय तस्मै भोगात्मने नमः ॥

शङ्खिने चक्रिणे नित्यं शार्ङ्गिणे पीतवाससे ।
धनमालाधरायैव तस्मै कृष्णात्मने नमः ॥

वसुदेवसुतः श्रीमान् क्रीडितो नन्दगोकुले ।
कंसस्य निधनार्थाय तस्मै क्रीडात्मने नमः ॥

सारथ्यमर्जुनस्याजौ कुर्वन् गीतामृतं ददौ ।
लोकत्रयोपकाराय तस्मै ब्रह्मात्मने नमः ॥

हनिष्यति कलौ प्राप्ते म्लेच्छांस्तुरगवाहनः ।
धर्मसंस्थापको यस्तु तस्मै कल्क्यात्मने नमः ॥

यस्सर्वप्राणिनां देहे साक्षिभूतो ह्यवस्थितः ।
अक्षरः क्षरमाणानां तस्मै साक्ष्यात्मने नमः ॥

(Bhishma's Stavaraja) Mahabharata,
Santiparvan, 46. 42-110.

Obeisance to that Lord of the form of enjoyment who became (Bala) Rama the son of Rohini, bore the plough, wielded the mace and stood attractively in his blue garment.

Obeisance to that Lord in Krishna-form, always armed with conch, discus and bow, dressed in yellow and decked with sylvan garland.

Obeisance to that Lord of the form of sport, the charming son of Vasudeva who sported in the hamlet of Nanda for the purpose of destroying Kamsa.

Obeisance to that Lord who is of the form of the Supreme Being, who as charioteer of Arjuna in the battle, gave for the benefit of the three worlds the nectar of the Bhagavadgita.

Obeisance to that Lord who would take the Kalki-form and in the Kali age, would ride a horse and kill (all unbelieving) barbarians, and re-establish Dharma.

He who is firmly established as witness in the body of every living being, imperishable among the perishing, to that Lord of the form of witness do I make obeisance.

(Bhishma's Stavaraja) Mahabharata,
Santiparvan, 46. 42-110.

नमस्ते देवदेवेश देवारिबलसूदन ॥

मूर्तौ हि ते महामूर्ते समुद्राम्बरसन्निभ ।
सर्वा वै देवता ह्यस्मिन् गावो गोष्ठ इवासते ॥

नमः शिवाय शान्ताय नमः शान्ततमाय च ॥

चराचरस्य स्रष्टा त्वं प्रतिहर्ता तथैव च ।
त्वामाहुर्ब्रह्मविदुषो ब्रह्म ब्रह्मविदांवर ॥

त्वमेव द्वेष इच्छा च रागो मोहः क्षमाक्षमे ।
व्यवसायो धृतिलोभः कामक्रोधौ जयाजयौ ॥

Obeisance to you Lord and God of gods!
the destroyer of the hosts of the enemies
of the gods!

O God of immense form, resembling
the seas and the skies, within this form of
yours abide all the gods, like cattle in a
cowpen.

Obeisance to the auspicious God, of the
form of peacefulness, who is tranquillity
par excellence.

You are the creator of the moving and
the static and you likewise draw them back
within yourself; those who have realised
the Supreme call you the Supreme, you,
who are the foremost of our spiritual
teachers.

You are yourself hate and love, desire
and delusion, patience and impatience,
determination, fortitude, avarice, passion,
anger, victory and defeat.

शिल्पिकः शिल्पिनां श्रेष्ठः सर्वशिल्पप्रवर्तकः ।
ब्रह्मा तपश्च सत्यं च ब्रह्मचर्यमथार्जवम् ॥

त्राहि मां सततं रक्ष पिता पुत्रमिवौरसम् ।
रक्ष मां रक्षणीयोऽहं तवानघ नमोऽस्तु ते ॥

प्रसीद मम भद्रं ते भव भागवतस्य मे ।
त्वयि मे हृदयं देव त्वयि बुद्धिर्मनस्त्वयि ॥

(Daksha's prayer to Siva)
Mahabharata, Santiparvan, 290. 74-185.

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।
नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥

Mahabharata, Santiparvan, 344. 49.

You are the artist, the greatest of all artists and the promulgator of all arts. You are the creator, and the penance; you are truthfulness, continence, and straightforwardness.

Save me and protect me always as a father would, his own son; protect me, I need your protection; obeisance to you, O pure Lord!

Be gracious to me, pray; be well-disposed towards me, your devotee. On you is my heart placed, O God, on you my intellect, on you my mind.

(Daksha's prayer to Siva)
Mahabharata, Santiparvan, 290, 74-185.

Victory to you, O Lord of lotus-eyes! Obeisance to you, the creator of the universe! Obeisance to you, Lord of our faculties, O Supreme and Primal Being!

Mahabharata, Santiparvan, 344. 49.

THE BHAGAVADGITA

भगवद्गीता

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थं
ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥

O God, I see in your body all the gods and the multitudes of different kinds of beings,—Lord Brahma who is on the lotus-seat, all the sages and celestial serpents.

O Lord of the universe! O you who are of the form of the universe! I see you having numerous arms, bellies, faces and eyes, having endless forms on all sides; I do not see your end, middle or beginning.

I see you crowned with a diadem, armed with a mace and discus, a mass of effulgence blazing on all sides, difficult to look upon, resplendent all around like blazing fire and sun, and inscrutable.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥

अनादिमध्यान्तमनन्तवीर्यं
अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं
लोकत्रयं प्रव्यथितं महात्मन् ॥

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You are the Imperishable, the Supreme that has to be realised ; you are the ultimate basis of this universe ; you are the constant guardian of the ever-lasting Dharma ; I regard you as the eternal Spirit.

I behold you beginningless, middleless and endless, of unlimited prowess, of numberless arms, having the moon and the sun as your eyes and flaming fire as your mouth, illumining this universe with your effulgence.

By your single self have been pervaded this space between the heaven and earth and all the quarters. O Great Being ! seeing this wondrous and terrible form of yours, the three worlds are alarmed.

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स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया तत् विश्वमनन्तरूप ॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥

Meet, indeed, is it that on hearing of your glory, O Lord of our senses, the world rejoices and becomes devoted to you, the demons fly in all directions in fright, and all perfected beings bow to you.

And wherefore would they not bow, O Great Being, to you who are greater than the creator and are the prime Creator? Lord of all Gods who has no end, who dwells in the world and in whom the world dwells! You are the Imperishable, the existent and the non-existent and that which is beyond both.

You are the first God; the Supreme Being, the oldest; you are the final basis of this universe; you are the knower and the known; the supreme state of salvation; O God of endless forms, by you and with you has this universe been spread out.

You are Wind, Death, Fire, Water, Moon, creator and the father of that creator also. Obeisance be to you a thousand times; repeated and profuse be my obeisance to you.

नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं
 सर्वे समाप्नोषि ततोऽसि सर्वः ॥

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पिताऽसि लोकस्य चराचरस्य
 त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्यप्रतिमप्रभाव ॥

तस्मात्प्रणम्य प्रणिधाय कायं
 प्रसादये त्वामहमीशमीड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियायार्हसि देव सोढुम् ॥

Obeisance in your front, obeisance at your back ; obeisance all around you, O God who is everything ! You are of limitless power and immeasurable prowess ; you pervade everything and hence, you are everything.

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You are the father of this world,—the moving and the stationary ; you are its great object of worship ; nay, you are greater than that : (for), there is none who is your equal ; wherefore your superior in the three worlds, O God of unequalled greatness ?

Therefore, bowing to you and making my body obeisant, I beseech you, the praiseworthy Lord. You must forgive, O God, (my offence,) as a father would his son's, a friend his friend's and a lover his beloved's.

The Bhagavadgita, XI. 15- 44.

॥ श्रीः ॥

SRIMAD BHAGAVATA

॥ श्रीमद् भागवतम् ॥

जन्माद्यस्य यतोऽन्वयादितरत-
श्चार्थेष्वभिज्ञःस्वराट्
तेने ब्रह्म हृदा य आदिकवये
मुह्यन्ति यत्सूरयः ।

तेजोवारिमृदां यथा विनिमयो
यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं
सत्यं परं धीमहि ॥

The Bhagavata I. i. 1.

May we meditate upon that Supreme Truth which by its own innate light dispels illusion for all time; that (sole material and efficient cause) from which alone result the creation, (existence and dissolution) of this universe, because such causal character is present in that only and not in objects (like Primordial Matter); who is omniscient and self-luminous; who, through His heart, extended the Veda to the primal poet (Brahma); whom the sages are too bewildered to grasp; and on which (substratum) appears the (fundamentally) unreal threefold creation (of elements, senses and deities) even as the transfiguration of glare or glass into water.

The Bhagavata, I. i. 1.

नमस्ये पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्वहिरवस्थितम् ॥

यथा हृषीकेश खलेन देवकी
कंसेन रुद्धातिचिरं शुचापिता ।
विमोचिताऽहं च सहात्मजा विभो
त्वयैव नाथेन मुहुर्विपद्गणात् ॥

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।
भवतो दर्शनं यत्स्याद् अपुनर्भवदर्शनम् ॥

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिंचनगोचरम् ॥

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्रहतादद्धा गङ्गेवौघमुदन्वति ॥

I make obeisance to the Primal Being, the Lord who is beyond Primordial Matter and who is imperceptible (though) present within as well as without all beings.

O Lord of our faculties! even as Devaki who was in sorrow and was for long imprisoned by the wicked Kamsa, I also, with my sons, O all-pervasive Lord, was again and again rescued by you from a multitude of calamities.

O Father of the universe, may there be calamities for us always and at every step whereby we shall have that sight of you which saves us from experiencing another birth.

The man whose pride is (ever) swelling on account of the excellence of his pedigree, pelf and learning does not deserve even to mention you, who can be realised only by those who possess nothing.

Lord of the Madhus! bereft of another object, may my mind always bear unto you love even as the Ganges bears her flood unto the ocean.

(Kunti). The Bhagavata, I-viii. 18-42.

सपदि सखिवचो निशम्य मध्ये
 निजपरयोर्बलयो रथं निवेद्य ।
 स्थितवति परसैनिकायुरक्षणा
 हतवति पार्थसखे रतिर्ममास्तु ॥

व्यवहितपृतनामुखं निरीक्ष्य
 स्वजनवधाद्विमुखस्य दोषबुद्धया ।
 कुमतिमहरदात्मविद्यया यः
 चरणरतिः परमस्य तस्य मेऽस्तु ॥

स्वनिगममपहाय मत्प्रतिज्ञां
 ऋतमधिकर्तुमवप्लुतो रथस्थः ।
 धृतरथचरणोऽभ्ययाच्चलद्गुः
 हरिरिव हन्तुमिभं गतोत्तरीयः ।
 शितविशिखहतो विशीर्णदंशः
 क्षतजपरिप्लुत आततायिनो मे ।
 प्रसभमभिससार मद्द्वधार्थं
 स भवतु मे भगवान् गतिर्मुकुन्दः ॥

विजयरथकुट्टुम्ब आत्ततोत्रे
 धृतहयरश्मिनि तच्छ्रियेक्षणीये ।
 भगवति रतिरस्तु मे मुमूर्षोः
 यमिह निरीक्ष्य हता गताः सरूपम् ॥

May I have love for that friend of Arjuna, who, on the word of his friend quickly stationed the chariot in the middle of the two armies, their own and that of their enemies, stood there and with His mere look, took away the lives of the enemy-warriors.

May I have love for the feet of that Supreme Lord who, by imparting a knowledge of the (true) Self, removed the defective attitude of Arjuna who, on seeing the opposing army, became averse, out of a sense of sin, to the slaughter of his kinsmen.

May that Lord Mukunda become my refuge, the Lord who gave up his vow to make me fulfil mine, jumped down from the chariot lifting His discus, and with His upper garment fallen, came down on me, making the earth tremble (under His feet) even as a lion coming to kill an elephant; the Lord who, hit by the sharp arrows from me, the murderous enemy, with armour shattered, and bathed in blood, ran at me impetuously for killing me.

May I who now desire to die have love for that Lord who adopted Arjuna's chariot as a domestic burden of His, took up the whip and the reins of the steeds and became charming to look at in the beauty of that form, the Lord, by dying in sight of whom, men attained His own nature. (Bhishma). The Bhagavata, I. ix. 35-39.

पुनश्च भूयाद् भगवत्यनन्ते
 रतिः प्रसङ्गश्च तदाश्रयेषु ।
 महत्सु यां यामुपयामि सृष्टिं
 मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥

(Parikshit). I. xix. 16.

यत्कीर्तनं यत्स्मरणं यदीक्षणं
 यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
 लोकस्य सद्यो विधुनोति कल्मषं
 तस्मै सुभद्रश्रवसे नमोनमः ॥

तपस्विनो दानपरा यशस्विनो
 मनस्विनो मन्त्रविदः सुमङ्गलाः ।
 क्षेमं न विन्दन्ति विना यदर्पणं
 तस्मै सुभद्रश्रवसे नमोनमः ॥

यदङ्घ्र्यनुध्यानसमाधिधौतया
 धियाऽनुपश्यन्ति हि तत्त्वमात्मनः ।
 वदन्ति चैतत्कवयो यथारुचं
 स मे मुकुन्दो भगवान्प्रसीदताम् ॥

(Suka). The Bhagavata II. iv. 15, 17, 21.

May I have love for the limitless Lord and the company of the great who have resorted to Him; whatever birth I take, let me have goodwill towards everybody; obeisance to the twice-born.

(Parikshit). I. xix. 16.

Obeisance, again and again, to that Lord of most auspicious fame, the singing of whose glory, the constant remembrance of whom, the sight of whom, the obeisance to whom, the listening to whose glory and the honouring of whom instantaneously blow away the sin of mankind.

Obeisance, again and again, to that Lord of auspicious fame, without dedicating everything to whom those who perform penances, those who give gifts, those who gather fame, those who control their minds, those who realise Mantras and those who preserve character do not attain the lasting welfare.

May that Lord Mukunda become gracious unto me,—with an intellect purified by the concentrated contemplation of whose feet, sages see the truth of Self and proclaim that Truth in accordance with (the aspirants') tastes.

(Suka). The Bhagavata, II. iv. 15, 17, 21.

योऽन्तः प्रविश्य मम वाचमिमां प्रसुतां
 सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
 अन्यांश्च हस्तचरणश्रवणत्वगादीन्
 प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
 भूयादनन्त महताममलाशयानाम् ।
 येनाञ्जसोल्बणमुख्यसनं भवार्ब्धि
 नेष्ये भवद्रुणकथामृतपानमत्तः ॥

यस्मिन्निरुद्धगतयो ह्यनिशं पतन्ति
 विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
 तद्ब्रह्म विश्वभवमेकमनन्तमाद्यं
 आनन्दमात्रमविकारमहं प्रपद्ये ॥

(Dhruva). The Bhagavata, IV. ix. 6, 11, 16.

ओं नमो भगवते धर्मायात्मविशोधनाय नमः ।

The Bhagavata, V. xviii. 2.

Obeisance unto you, the Lord and Supreme Being who holds within Him all powers and who, entering me, kindles to life with His power this speech of mine that was dormant, as also my hands, feet, ears, the senses of touch and the rest, and my very life-breaths.

O, boundless Lord! May I have the association of those great men of pure thoughts who bear to you an unbroken flood of devotion, whereby, intoxicated with the nectar of the talk of your excellences, I shall easily cross the terrible and extremely perilous sea of this endless Becoming.

I seek refuge in you who are that from which, one after another, Learning and other manifold powers fall away with their progress arrested every time, that Brahman, the source of the universe, the One, the Endless, the First, that which is Bliss itself and is the Immutable.

(Dhruva). The Bhagavata, IV. ix. 6, 11, 16.

Om, Obeisance to God Dharma, the purifier of our souls.

The Bhagavata, V. xviii. 2.

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।

मनश्च भद्रं भजतामधोक्षज
आवेश्यतां नो मतिरप्यहैतुकी ॥

May there be welfare for the universe ;
may the wicked become good ; may beings
contemplate with their minds each other's
happiness ; may the mind (always) take to
the auspicious ; may our thought become
naturally possessed of the Imperishable Lord.

The Bhagavata, V. xviii. 9.

ओं नमो भगवत उत्तमश्लोकाय नम आर्य-
लक्षणशीलव्रताय नम उपशिक्षितात्मन उपासित-
लोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्य-
देवाय महापुरुषाय महाराजाय नमः ।

Om, Obeisance to Lord Rama, of fore-
most fame ; obeisance to Rama who was
vowed to the conduct characterising
a noble soul ; obeisance to Rama who
disciplined himself and served the world ;
obeisance to Rama who was the touch-
stone of good reputation ; obeisance to
Rama, the God of those who seek
Brahman ; obeisance to Rama that Great
Man, that Great King.

The Bhagavata, V. xix. 3.

यच्छक्तयो वदतां वादिनां वै
 विवादसंवादभुवो भवन्ति ।
 कुर्वन्ति चैषां मुहुरात्ममोहं
 तस्मै नमोऽनन्तगुणाय भूम्ने ॥

योऽनुग्रहार्थं भजतां पादमूलं
 अनामरूपो भगवाननन्तः ।
 नामानि रूपाणि च जन्मकर्मभिः
 भेजे स मह्यं परमः प्रसीदतु ॥

The Bhagavata, VI. iv. 31, 33.

He whose powers become the object of agreements and disagreements among expounders and debaters and which frequently confound them,—obeisance to Him of limitless powers, the Infinite.

That Lord without any bound, who is bereft of name as well as form, but still assumes by his births and acts names and forms for blessing those who seek His feet,—may that Supreme Being become gracious unto me.

The Bhagavata, VI. iv. 31, 33.

अहं हरे तव पादैकमूल-
 दासानुदासो भवितास्मि भूयः ।
 मनस्मरेतासुपतेर्गुणांस्ते
 गृणीत वाक्कर्म करोतु कायः ॥

न नाकपृष्ठं न च पारमेष्ठ्यं
 न सार्वभौमं न रसाधिपत्यम् ।
 न योगसिद्धीरपुनर्भवं वा
 समञ्जस त्वा विरहय्य कांक्षे ॥

अजातपक्षा इव मातरं खगाः
 स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
 प्रियं प्रियेव व्युषितं विषण्णा
 मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥

(Vritra). The Bhagavata, VI, xi. 24-26.

Lord Hari, again would I be born as a servant of those who are servants exclusively of your feet; O Lord of my life, may my mind continuously remember your qualities; may my tongue sing of you and may my body do acts of your worship.

Neither heaven nor Brahmahood, neither suzerainty over this world nor lordship over the nether world, neither supernatural yogic powers nor even deliverance from rebirth,—(nothing) do I wish for besides you, O Lord who are the only worthy object of desire!

Like unfledged birds their mother, like hungry calves their mothers' milk, and like the dejected beloved her lover who is away, my mind, O lotus-eyed Lord, desires to have the sight of you.

(Vritra). The Bhagavata, VI. xi. 24-26.

मन्ये धनाभिजनरूपतपःश्रुतौज-
 स्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
 नाराधनाय हि भवन्ति परस्य पुंसो
 भक्त्या तुतोष भगवान् गजयूथपाय ॥

विप्राद् द्विषड्गुणयुतादरविन्दनाभ-
 पादारविन्दविमुखाच्छ्रपचं वरिष्ठम् ।
 मन्ये तदर्पितमनोवचनेहितार्थ-
 प्राणं पुनाति स कुलं न तु भूरिमानः ॥

नैवात्मनः प्रभुरयं निजलाभपूर्णः
 मानं जनादविदुषः करुणो वृणीते ।
 यद्यज्जनो भगवते विदधीत मानं
 तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥

त्रस्तोऽस्म्यहं कृपणवत्सल दुस्सहोग्र-
 संसारचक्रकदनाद् ग्रसतां प्रणीतः ।
 बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं
 प्रीतोऽपवर्गमरणं ह्वयसे कदा नु ॥

Methinks, pelf, pedigree, personality, penance, learning, vigour of faculties, brilliance, power, strength, endeavour, intelligence, application,—these are no use in the propitiation of the Supreme Being; because of devotion the Lord was pleased even with the elephant-chief.

The low-caste man who has offered up his mind, speech, objects of desire, and life to Lord Hari, I consider greater than the Brahmin who possesses these twelve excellences but is averse to the lotus-feet of Lord Hari; the former purifies his (whole) family, not he (the latter), of stupendous pride.

Lord of Himself and self-sufficing, God does not become pitiable and solicit honour from stupid man; whatever honour man might do to the Lord accrues to himself, even as the beautification of the face results in the beauty of the face in reflection.

O God who is affectionate towards the wretched, I am afraid of the torture at the wheel of this unbearably terrible cycle of birth and death, where, tied with the (ropes) of my own acts, I am thrown to voracious beasts. O most lovable of all things! when will you be pleased to call me to your feet, giving me a death that will be the final deliverance?

यस्मान्प्रियाप्रियवियोगसयोगजन्म-
 शोकाग्निना सकलयोनिषु दह्यमानः ।
 दुःखौषधं तदपि दुःखमतद्वियाऽहं
 भूमन्भ्रमामि वद मे तव दास्ययोगम् ॥

सोऽहं प्रियस्य सुहृदः परदेवतायाः
 लीलाकथास्तव नृसिंह विरिञ्चिगीताः ।
 अञ्जस्तितर्भ्यनुगृणन्गुणविप्रमुक्तो
 दुर्गाणि ते पदयुगालयहंससङ्गः ॥

बालस्य नेह शरणं पितरौ नृसिंह
 नार्तस्य चागदमुदन्वति मज्जतो नौः ।
 तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्टः
 तावद्विभो तनुभृतां त्वदुपेक्षितानाम् ॥

तस्मादमूः तनुभृतामहमाशिषो ज्ञ
 आयुः श्रियं विभवमैन्द्रियमाविरिञ्चात् ।
 नेच्छामि ते विलुलितानुरुविक्रमेण
 कालात्मनोपनय मां निजभृत्यपार्श्वम् ॥

I am being flayed in the fire of misery consequent on the separation from the dear and the union with the hateful in my careers through all sorts of wombs. The very remedy I seek for my misery is itself a misery. Since, ignorant of this, I am wandering, tell me, O Boundless Being, the way to your blessed servitude.

O Man-lion God! continuously singing the lays of the sports of you who are my lover, my friend, my greatest God, the lays which Brahma sang, associating myself with the liberated souls that abide besides your feet, and becoming completely free from the trammels of the physical existence, I shall cross with ease all the difficulties.

O Man-lion God! parents are no refuge here for the child; medicine is no refuge for the patient; the ship is no refuge for him who is sinking in the sea;—the remedy which is naively sought here for the men in distress is futile for those whom you have neglected.

Therefore, knowing as I do these things, I do not desire the blessings which creatures seek,—life, wealth and sensual enrichment extending upto those of Brahma, blessings which that form of yours of immense power called Time cuts short; lead me to that proximity of yours which your servants enjoy.

नैषा परावरमतिर्भवतो ननु स्या-
 ज्जन्तोर्यथात्मसुहृदो जगतस्तथापि ।
 संसेवया सुरतरोरिव ते प्रसादः
 सेवानुरूपमुदयो न परावरत्वम् ॥

एवं स्वकर्मपतितं भववैतरण्यां
 अन्योन्यजन्ममरणाशनभीतभीतम् ।
 पश्यन् जनं स्वपरविग्रहवैरमैत्रं
 हन्तेति पारचर पीपृहि मूढमद्य ॥

प्रायेण देव मुनयः स्वविमुक्तिकामा
 मौनं चरन्ति विजने न परार्थनिष्ठाः ।
 नैतान्विहाय कृपणान्विमुमुक्ष एको
 नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥

मौनव्रतश्रुततपोऽध्ययनस्वधर्म-
 व्याख्यारहोजपसमाधय आपवर्ग्याः ।
 प्रायः परं पुरुष ते त्वजितेन्द्रियाणां
 वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ॥

This invidiousness of 'superior' and 'inferior' (regarding persons) will, surely, not be in you who are the sincere friend of all beings (alike); still your favours to the world are like those got by the propitiation of the celestial tree; the prosperity will be in the measure of the service done,—not on any consideration of 'superior' and 'inferior'.

These folk who have, by their own acts, fallen into the infernal river of life, are (suffering with) mutual fright and the fears of birth, death and food, are (torn with) quarrels, friendships and enmities of 'mine' and 'not mine',—looking on these with an 'Alas', O Lord who are walking on the shore, now, lift this foolish man out.

Not working for the welfare of others, sages generally, O God, desire their own salvation, and practise silent meditation in solitude. Leaving the pitiable folk of the world, I do not desire deliverance for my single self. And for this world, vagrant in misery, I do not see any other refuge except you.

Vow of silence, learning, penance, study of scripture, performing one's Dharma, exposition, solitude, muttering of prayers, concentration,—these means of salvation often become mere livelihood, O Supreme Being, for persons of unconquered senses; and for those who have these for show, they are not even a livelihood.

(Prahlada). The Bhagavata, VII. ix. 9-50.

मा मां प्रलोभयोत्पत्त्यासक्तं कामेषु तैर्वरैः ।
तत्सङ्गभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः ।
यस्त आशिष आशास्ते न स भृत्यः स वै वणिक् ॥

यदि रासीश मे कामान् वरांस्त्वं वरदर्षभ ।
कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् ॥

विमुञ्चति यदा कामान् मानवो मनसि स्थितान् ।
तर्ह्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते ॥

(Prahlada). The Bhagavata, VII. x. 2-10.

तमीहमानं निरहङ्कृतं बुधं
निराशिषं पूर्णमनन्यचोदितम् ।
नृन् शिक्षयन्तं निजवर्त्मसंस्थितं
प्रभुं प्रपद्येऽखिलधर्मभावनम् ॥

(Manu). The Bhagavata, VIII. i. 16.

(O Lord!) tempt me not with those boons, this congenitally desire-ridden person. Afraid of their contact, weary of them, and desiring emancipation, I have sought you. He who asks for gifts is not a servant, he is a trader.

Lord! greatest of the bestowers of boons! if you would grant me desired boons, I seek of you the boon that desires may never spring up in my heart.

Only when man discards the desires rooted in his heart, does he become, O Lord of lotus-eyes, fit for Godhood.

(Prahlada). The Bhagavata, VII. x. 2-10.

He who works but is selfless; who is omniscient; who wishes for nothing, being full; who acts unurged by any; who teaches men through Himself sticking to His path,—to that Lord, the promoter of all Dharma, do I surrender myself.

(Manu). The Bhagavata, VIII. i. 16.

यं धर्मकामार्थविमुक्तिकामा
 भजन्त इष्टां गतिमाप्नुवन्ति ।
 किं त्वाशिषो रात्यपि देहमव्ययं
 करोतु मेऽदभ्रदयो विमोक्षणम् ॥

स वै न देवासुरमर्त्यतिर्यङ्
 न स्त्री न षण्ढो न पुमान् न जन्तुः ।
 नायं गुणः कर्म न सन्न चासन्
 निषेधशेषो जयतादशेषः ॥

(Gajendra). The Bhagavata VIII. iii. 19, 24.

क्लेशभूर्यल्पसाराणि कर्माणि विफलानि वा ।
 देहिनां विषयार्तानां न तथैवार्पितं त्वयि ॥

नावमः कर्मकल्पोऽपि विफलायेश्वरेऽर्पितः ।
 कल्पते पुरुषस्यैष स ह्यात्मा दयितो हितः ॥

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।
 एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥

(Brahma). The Bhagavata, VIII. iv. 47-50.

Worshipping whom those wishing for merit, pleasure, material advantage or salvation attain their end and He who, besides, grants them other blessings and an imperishable body,—may that Lord of profuse compassion grant me deliverance.

Indeed He is not a god, a demon, or a mortal; He is not an animal; He is not a woman, a man, or a sexless being; He is not any other kind of creature; He is neither a quality nor an action; neither being nor non-being. Hail to Him who is that which remains after the negation of everything and yet which comprises everything.

(Gajendra). The Bhagavata, VIII. iii. 19, 24.

The actions of men, distressed by mundane attachments, are full of misery, meagre in merit or even barren of any fruit; but not so, (O Lord), the action that has been offered up to you.

Not even the most poorly performed act could become futile if it be dedicated to the Lord; it really deserves to be offered only to that Supreme Being, for He is our Soul, our Beloved and our Benefactor.

Even as the watering of the roots is the feeding of the trunk and the branches, the propitiation of Vishnu is the gratification of all and of oneself too.

(Brahma). The Bhagavata, VIII. iv. 47-50.

न कामयेऽहं गतिमीश्वरात्परा-
 मष्टर्द्धियुक्तामपुनर्भवं वा ।
 आर्तिं प्रपद्येऽखिलदेहभाजा-
 मन्तस्स्थितो येन भवन्त्यदुःखाः ॥

I do not desire from God that great state which is attended by the eight supernatural powers or even deliverance from re-birth. Dwelling in the hearts of all creatures, I bear their suffering that they may be freed from misery.

(Rantideva). The Bhagavata, IX. xxi. 12.

सत्यव्रतं सत्यपरं त्रिसत्यं
 सत्यस्य योनिं निहितं च सत्ये ।
 सत्यस्य सत्यमृतसत्यनेत्रं
 सत्यात्मकं त्वां शरणं प्रपन्नाः ॥

We have sought as refuge (O Lord), you who are vowed to Truth, to whom Truth is Supreme, who is real in all the three times of past, present and future, who is the source of Truth and is established in Truth, who is the Reality behind all realities, who is the eye of Moral Order and Truthfulness, and who is the embodiment of Truth.

(Brahma and others). The Bhagavata. Xa. ii. 26.

रूपं यत्तत्प्राहुरव्यक्तमाद्यं
 ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
 सत्तामात्रं निर्विशेषं निरीहं
 स त्वं साक्षाद्विष्णुरध्यात्मदीपः ॥

मर्त्यो मृत्युव्यालभीतः पलायन्
 लोकान्सर्वान् निर्भयं नाध्यगच्छत् ।
 त्वत्पादाब्जं प्राप्य यदृच्छयाद्य
 स्वस्थः शेते मृत्युरस्मादपैति ॥

That form which (sages) call the unmanifest and the first, the Godhead, the Light, that Reality which is Being in itself without attributes, changes, distinctions or actions, that is indeed Yourself, Vishnu, the lamp of our souls.

Mortal man ran all the worlds in his fright at the tiger of Death but did not get one who was free from that fright; but having come, by chance, by your lotus-feet, he sleeps in peace; and Death flies away from him.

(Devakī). The Bhagavata, Xa. iii. 24, 27.

त्वामात्मानं परं मत्वा परमात्मानमेव च ।
आत्मा पुनर्बहिर्मृग्यः अहोऽज्ञजनताज्ञता ॥

तावद्वागादयस्स्तेनाः तावत्कारागृहं गृहम् ।
तावन्मोहोऽङ्घ्रिनिगडो यावत्कृष्ण न ते जनाः ॥

(Brahma). The Bhagavata, Xa. xiv. 27, 36.

सर्वं एव यजन्ति त्वां सर्वदेवमयेश्वरम् ।
येऽप्यन्यदेवताभक्ता यद्यप्यन्यधियः प्रभो ॥

यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो ।
विशन्ति सर्वतस्सिन्धुं तद्वत्त्वां गतयोऽन्ततः ॥

यानियानीह रूपाणि क्रीडनार्थं विभर्षि हि ।
तैरामृष्टशुचो लोका मुदा गायन्ति ते यशः ॥

नोत्सहेऽहं कृपणधीः कामकर्महतं मनः ।
रोद्धुं प्रमाथिभिश्चाक्षैः ह्रियमाणमितस्ततः ॥

नमस्ते वासुदेवाय सर्वभूतक्षयाय च ।
हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥

(Akrura). The Bhagavata,

Xa. xl. 9, 10, 16, 27, 30.

Having known you, (O Lord!) as one's own soul and as the Supreme Soul, the Soul has still to be sought outside! Alas, the ignorance of unknowing folk!

Desire and the like are thieves, house a prison and delusion, fetters on the feet (for them) only so long as people do not make themselves your own.

(Brahma). The Bhagavata, Xa. xiv. 27, 36.

Everybody worships but you, the Lord who is the embodiment of all gods,—even those who are devotees of other deities, O Lord, though they be not thinking of you.

Even as, O Lord, (all) the rivers that arise from (several) mountains and are filled by the rains (finally) reach the sea from the several directions, even so do all paths finally reach you.

With their sorrows swept away by the several forms you assume for your sport, the worlds sing your glory in joy.

Helpless in mind, I am unable to control my heart, which is ruined by desire and action and is being torn this way and that by the harrowing senses.

Obeisance to you Vasudeva, in whom all beings abide; obeisance to you, Lord of our faculties; protect me, O Lord, your refugee.

(Akrura). The Bhagavata,
Xa. xl. 9, 10, 16, 27, 30.

न कामयेऽन्यं तव पादसेवना-
 दकिंचनप्रार्थ्यतमाद्वरं विभो ।
 आराध्य कस्त्वां ह्यपवर्गदं हरे
 वृणीत आर्यो वरमात्मबन्धनम् ॥

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापैः
 अवितृषषडमित्रोऽलब्धशान्तिः कथंचित् ।
 शरणद समुपेतः त्वत्पदाब्जं परात्मन्
 अभयमृतमशोकं पाहि मापन्नमीश ॥

O Lord! I desire not any other boon from you besides serving at your feet, which is the greatest boon sought by those who own nothing; O Hari, having propitiated you who bestows salvation, which great-minded person will ask for the boon that would enslave his soul?

Suffering with sins for long, in this world, mortified with unceasing pain, with my Desire, Anger, Avarice, Delusion, Pride and Jealousy (ever) insatiable, never attaining peace, I have, somehow, come, O Supreme Being who affords shelter (to all), to your lotus-feet where there is no fear, no deception, no sorrow; O Lord, protect me who am in calamity.

(Muchukunda). The Bhagavata, Xb. li. 56, 58.

THE PURANAS

पुराणानि

मा नः कोशं तथा गोष्ठं मा गृहं मा परिच्छदम् ।
मा शरीरं कलत्रं च त्यजेथाः सर्वपावनि ॥

मा पुत्रान्मा सुहृद्वर्गं मा पशून्मा विभूषणम् ।
त्यजेथा मम देवस्य विष्णोर्वक्षस्थलालये ॥

सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः ।
त्यज्यन्ते ते नरास्सद्यः संत्यक्ता ये त्वयामले ॥

O all-sanctifying Goddess (of Prosperity) !
leave not our treasury, our cow-pen, our
house, our retinue, our body and our wife.

O Goddess enshrined on the chest of
God Vishnu ! leave not our sons, our
friends, our cattle and our ornaments.

O pure Goddess ! those who have been
abandoned by you are at once abandoned
also by goodness, truthfulness, purity, good-
conduct and like merits.

(On Lakshmi). The Vishnupurana, I. 9.

सत्कर्मयोग्यो न जनो नैवापः शुद्धिकारणम् ।
यस्मिन्नुदिते तस्मै नमो देवाय भास्वते ॥

स्पृष्टो यदंशुभिलोकः क्रियायोग्यो हि जायते ।
पवित्रकारणात्माय तस्मै शुद्धात्मने नमः ॥

नमस्सवित्रे सूर्याय भास्कराय विवस्वते ।
आदित्यायादिभूताय देवादीनां नमोनमः ॥

(On the Sun). The Vishnupurana, III. 5.

Obeisance unto that God Sun in the absence of whose rise, people are not fit for performing their meritorious acts and waters do not become sources of purity.

Obeisance unto that pure Being, (the Sun), who is the source of everything pure, and at the touch of whose rays the world becomes fit for action.

Obeisance again and again to Aditya, (the Sun), who is the first of the gods, the creator, the stimulator, the illuminator, the Lord of the rays.

(On the Sun). The Vishnupurana, III. 5.

या श्रीः स्वयं स्रुतिनां भवनेषु, अलक्ष्मीः
पापात्मनां, कृतधियां हृदयेषु बुद्धिः ।
श्रद्धा सतां, कुलजनप्रभवस्य लज्जा
तां त्वानताः स्म परिपालय देवि विश्वम् ॥

मेधासि देवि विदिताखिलशास्त्रसारा
दुर्गासि दुर्गभवसागरनौरसंगा ।
श्रीः कैटभारिहृदयैककृताधिवासा
गौरी त्वमेव शशिमौलिकृतप्रतिष्ठा ॥

ते संमता जनपदेषु धनानि तेषां
तेषां यशांसि न च सीदति बन्धुवर्गः ।
धन्यास्त एव निभृतात्मजभृत्यदारा
येषां सदाभ्युदयदा भवती प्रसन्ना ॥

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः
स्वस्थैः स्मृता मतिमतीव शुभां ददासि ।
दारिद्र्यदुःखभयहारिणि का त्वदन्या
सर्वोपकारकरणाय सदाद्र्वचित्ता ॥

(On Devi). The Markandeyapurana, Ch. 81.

You who are yourself prosperity in the mansions of the virtuous, indigence in the hovels of the sinful, judgment in the hearts of those who are of chastened minds, faith in the good and bashfulness in the well-born,—to you have we made obeisance; Goddess, protect the universe.

Goddess, you are the Intellect which masters the essence of all systems of knowledge; you are Durga, the boat in the uncharted sea of this Samsara, yet untouched (by that Samsara); you are Lakshmi who has taken Her abode in the heart of Vishnu; you are Gauri who is established in (the body of) Siva.

They are the honoured in the land; riches are theirs; theirs is fame; their kinsmen come not to grief; blessed are they with their sons, servants and wives firmly attached,—they to whom you become gracious and grant eternal prosperity.

Remembered in difficulty, you remove fear in all beings; remembered in safety you give a mind highly conducive to welfare; O destroyer of the scare of the misery of poverty! who is there besides you, with a heart ever flowing with compassion, for coming to the help of everybody?

(On Devi). The Markandeyapurana, Ch. 81.

नान्यं पश्यामि देवेश यस्याहं शरणं ब्रजे ।
त्वामृते कमलाकान्त प्रसीद मधुसूदन ॥

जलयन्त्रे यथा चक्रे घटी रज्जुनिबन्धना ।
याति चोर्ध्वं अधश्चैव कदा मध्ये च तिष्ठति ।
तथा चाहं सुरश्रेष्ठ कर्मरज्जुसमावृतः ॥

शोकतृष्णाभिभूतोऽहं कान्दिशीको विचेतनः ।
इदानीं त्वामहं देव विह्वलः शरणं गतः ॥

त्वद्वते नास्ति मे बन्धुः योऽसौ चिन्तां करिष्यति ।
देव त्वां नाथमासाद्य न भयं मेऽस्ति कुत्रचित् ॥

किं तेषां कुलशीलेन विद्यया जीवितेन च ।
येषां न जायते भक्तिर्जगद्धातरि केशवे ॥

(On Vishnu). The Brahmapurana, Ch. 49.

O Lord of all the gods, I do not see any one besides you in whom I can take shelter; Lord of the Goddess of Wealth, Madhusudana, be gracious unto me.

Even as a pitcher tied by a rope in a water-pulley [goes up, goes down and stands awhile in the middle, even so, O foremost among the gods, am I, tied up in the rope of Karma.

Overcome by sorrow and avarice, not knowing where to go, having lost my senses, I have now taken refuge in you in distress, O God.

Beside you, there is nobody to own me, none who will care to think of me. Obtaining you as my protector, O God, I have no fear anywhere.

Of what use is pedigree, character, learning or life to those who do not have devotion to Lord Kesava, the Father of the universe.

(On Vishnu). The Brahmapurana, Ch. 49.

नृसिंहानन्त गोविन्द भूतभावन केशव ।
दुरुक्तं दुष्कृतं ध्यातं शमयाशु जनार्दन ॥

यच्चापराह्णे सायाह्णे मध्याह्णे वा तथा निशि ।
कायेन मनसा वाचा कृतं पापमजानता ।
जानता च हृषीकेश पुण्डरीकाक्ष माधव ॥
यद्भुञ्जानः पिवंस्तिष्ठन्स्वपन् जाग्रन्यदा स्थितः।
अकार्षं पापमर्थार्थं कायेन मनसा गिरा ॥
महदल्पं च यत्पापं दुर्योनिनरकावहम् ।
तत्सर्वं विलयं यातु वासुदेवस्य कीर्तनात् ॥

(On Vishnu). The Padmapurana, III. 88, 79-86.

युवतीनां यथा यूनि यूनां च युवतौ यथा ।
मनोऽभिरमते तद्वन्मनो मे रमतां त्वयि ॥

(On Vishnu). The Padmapurana. III. 88. 79-86.

O Nrisimha, Eternal Lord, Govinda, Kesava, the creator of all beings, Janardana, destroy quickly whatever I have said ill, done ill and thought ill.

Lord of our faculties, O lotus-eyed Madhava! whatever sin, knowing or not, I did in the afternoon, evening, noon or night, by body, mind and speech, while eating, drinking, standing, sleeping or awake, whatever sin I did for the sake of money, physically, mentally or verbally, my great sin and my small sin—may all that which would bring me bad birth and hell, disappear by my singing of Lord Vasudeva.

(On Vishnu). The Padmapurana, III. 88. 79-86.

Even as the mind of young damsels delights in youths and the mind of youths delights in young damsels, even so, let my mind, (O Lord), delight in you.

(On Vishnu). The Padmapurana. VI B. 249. 109.

त्वत्तो वेदाः सकलाः संप्रसूताः
 त्वय्येवान्ते संस्थितिं ते लभन्ते ।
 पश्यामस्त्वां जगतो हेतुभूतं
 नृत्यन्तं स्वे हृदये संनिविष्टम् ॥

त्वयैवेदं भ्राम्यते ब्रह्मचक्रं
 मायावी त्वं जगतामेकनाथः ।
 नमामस्त्वां शरणं संप्रपन्ना
 योगात्मानं नृत्यन्तं दिव्यनृत्यम् ॥

पश्यामस्त्वां परमाकाशमध्ये
 नृत्यन्तं ते महिमानं स्मरामः ।
 सर्वात्मानं बहुधा संनिविष्टं
 ब्रह्मानन्दमनुभूयानुभूय ॥

(On Dancing Siva). The Kurmapurana. II. Ch. 5.

From you have all the Vedas been born ;
and in the end, they will rest in you ;
we see you as the cause of the universe,
installed and dancing within our own heart.

This cycle of universes created by
Brahma is being wheeled round by you ;
with the mystic power of Maya, you are
the sole Lord of the worlds ; we, your
refugees, pay obeisance to you, the mystic
Lord who dances His divine dance.

We see you dancing in the centre of
the great void and think of your greatness
and of you who are of the form of
everything and have entered things
manifoldly, again and again enjoying the
Supreme Bliss.

(On Dancing Siva). The Kurmapurana, II. Ch. 5.

नमोऽस्तु शशिसंकाश नमस्ते जगतः प्रभो ।
नमोऽस्तु देवरूपाय स्वर्गमार्गप्रदर्शक ॥

कर्ममार्गस्वरूपाय सर्वगाय नमोनमः ।
त्वयैव पाल्यते पृथ्वी त्रैलोक्यं च त्वयैव हि ॥

विद्यते त्वद्विहीनं तु सद्यो नश्यति वै जगत् ।
त्वमात्मा सर्वभूतानां सतां सत्त्वस्वरूपवान् ॥

त्वया हीना वयं देव सर्व उन्मार्गवर्तिनः ।
तन्मार्गं यच्छ मूढानां त्वं हि नः परमा गतिः ॥

(On Dharma). The Varahapurana, 32.
20, 21, 23, 25.

Obeisance be to you (Dharma), who are of the lustre of the moon and the Lord of the universe; obeisance be to you who are of divine form and show the path to the heavens.

Obeisance again and again to you (Dharma), who are of the form of the path of Action and all-pervasive. By you is this Earth protected; by you are the three worlds protected.

If there is any (part of the) world bereft of you, it perishes at once. You are the soul of all beings, you are the goodness of the good.

Without you, O God Dharma, we would all be going astray; therefore, give us, the ignorant, the good path; verily you are our supreme refuge.

(On Dharma). The Varahapurana, 32.
20, 21, 23, 25.

नमोनमो मेदिनि लोकमातः

उर्व्यै महाशैलशिलाधरायै ।

नमोनमो धारिणि लोकधात्रि

जगत्प्रतिष्ठे वसुधे नमोऽस्तु ते ॥

(On Earth). The Varahapurana, 188, 65.

विवस्वते सर्वभृदन्तरात्मने

जगत्प्रतिष्ठाय जगद्धितैषिणे ।

स्वयंभुवे लोकसमस्तचक्षुषे

सुरोत्तमायामिततेजसे नमः ॥

जडान्धमूकान्वधिरांश्च कुब्जान्

सदद्रुकुष्ठान् कृमिभिस्त्रवद्व्रणान् ।

करोषि तानेव पुनर्नवान् यदा

तदा महाकारुणिकाय ते नमः ॥

(On Sun). The Sambapurana, Chs. XII, XV.

Mother of the world, Earth ! obeisance again and again to you, the wide, the bearer of large mountains. Obeisance to you, O supporter and nurse of the world ! Obeisance be to you, the basis of the universe, the bearer of riches !

(On Earth). The Varahapurana. 188, 65.

Obeisance to the Sun, the support and the immanent soul of everything, the very basis of the universe, the well-wisher of the universe, the self-born, the eye of the whole world, the foremost of the gods, of immeasurable splendour.

Obeisance to you the great God of compassion who rejuvenates the dull, the blind, the dumb, the deaf, the stunted, the herpetic, the leprous and those who have ulcers dripping with worms.

(On Sun). The Sambapurana. Chs. XII, XV.

ज्ञानं देहि स्मृतिं देहि विद्यां विद्याधिदेवते ।
प्रतिष्ठां कवितां देहि शक्तिं शिष्यप्रबोधिकाम् ॥

ग्रन्थनिर्मितिशक्तिं च सच्छिष्यं सुप्रतिष्ठितम् ।
प्रतिभां सत्सभायां च विचारक्षमतां शुभाम् ॥

यया विना जगत्सर्वं शश्वज्जीवन्मृतं सदा ।
ज्ञानाधिदेवी या तस्यै सरस्वत्यै नमोनमः ॥

यया विना जगत्सर्वं मूकमुन्मत्तवत्सदा ।
वागधिष्ठातृदेवी या तस्यै वाण्यै नमोनमः ॥

स्मृतिशक्तिः ज्ञानशक्तिः बुद्धिशक्तिस्वरूपिणी ।
प्रतिभा कल्पनाशक्तिः या च तस्यै नमोनमः ॥

(On Sarasvati). The Brahmaparivartapurana, II. 4.
The Devibhagavata, IX. Ch. 9.

O Goddess of Learning, give me knowledge, give me memory, give me learning; give me reputation, poesy, and the power to enlighten disciples.

Give me power to produce (great) works, good disciples who become well-established, imagination and power to stand examination in the assembly of the good (wise).

Obeisance again and again to Sarasvati who is the Goddess of Knowledge without whom all this universe will be a living corpse for all time.

Obeisance again and again to that Goddess of Speech without whom all this universe will be eternally dumb and insane.

Obeisance to that Goddess who is retentive power, knowing power, thinking power, power of imagination and creative power.

यत्स्वरूपमविज्ञाय कारणं परमाणवः ।
कल्पिता जगतो [विप्राः] तं नुमः परमेश्वरम् ॥

यत्स्वरूपमविज्ञाय क्रियां सर्वफलप्रदाम् ।
कल्पयन्ति विना देवं तं वन्दे सकलप्रदम् ॥

यत्स्वरूपमविज्ञाय देहमात्मेति मन्वते ।
तर्काभासैस्तमीशानं वन्दे देहविलक्षणम् ॥

एकत्वं च तथा द्वित्वं त्रित्वं यस्मिन् प्रकल्पितम् ।
बहुत्वं च तमीशानं असंख्येयं नुमः शिवम् ॥

अभिन्नं च तथा भिन्नं भिन्नाभिन्नं वदन्ति यम् ।
तं सदा केवलं वन्दे केषांचिल्लभ्यमीश्वरम् ॥

(On Siva). The Skanda—

The Sutasamhita, IV. Ch. 38.

We bow to that Supreme Lord without understanding whose nature, atoms have been postulated (by some) as the cause of the world.

I bow to Him who gives everything, without realising whose nature, some invent Action—without a God—as yielding all fruits.

I bow to that Master who is different from the body, but without understanding whose nature, some believe with fallacious logic that the body is the soul.

We bow to that Lord Siva on whom as substratum—numerically unreckonable—singleness, duality, triplicity and plurality have been foisted.

I bow to Him who is attainable only to some, who is always absolute, entire and unique but whom (logicians) talk of as undifferentiated, differentiated and both (at the same time).

(On Siva). The Skanda—

The Sutasambhita, IV. Ch. 38.

बुद्धिर्हि बोधकरणा जगतां सदा त्वं
 श्रीश्वासि देवि सततं सुखदा सुराणाम् ।
 कीर्तिस्तथा मतिधृती किल कान्तिरेव
 श्रद्धा रतिश्च सकलेषु जनेषु मातः ॥

त्वं शक्तिरेव जगतामखिलप्रभावा
 त्वं निर्मितं च सकलं खलु भावमात्रम् ।
 त्वं क्रीडसे निजविनिर्मितमोहजाले
 नाट्ये यथा विहरते स्वकृते नटो वै ॥

(On Devi). The Devibhagavata, Ch. 7.

यत्रयत्र भवेज्जन्म मम कर्मनिबन्धनात् ।
 तत्रतत्र हरे भक्तिः त्वयि स्तादक्षता सदा ॥

(On Vishnu). The Naradiyapurana, II. 53, 63.

You are the Intellect which enlightens the worlds for all time ; O Goddess, you are Lakshmi who always bestows happiness on the godly ; Mother, you are Fame, Knowledge, Fortitude, Lustre, Faith and Love in all people.

You are the Power which achieves everything for the worlds ; the entire world of created things is yourself ; even as a dancer plays in a self-created dance, you sport in the many illusions created by yourself.

(On Devi). The Devibhagavata, Ch. 7.

O Hari, whatever births may accrue to me as a consequence of my acts, in all of them, may I have always unimpaired devotion to you.

(On Vishnu). The Naradiyapurana, II. 53, 63.

लब्धानिष्टसहस्रस्य नित्यमिष्टवियोगिनः ।
हृद्रोगं मम देवेश हरिमाणं च नाशय ॥

त्वत्समो न प्रभुत्वेन फल्गुत्वेन च मत्समः ।
तवो देव महादेव त्वमस्माकं तव स्मसि ॥

एष एव वरोऽस्माकं नृत्यन्तं त्वां सभापतिम् ।
लोकयन्त उमाकान्तं पश्येम शरदश्शतम् ॥

अरोगिणो महाभाग विद्वांसश्च बहुश्रुताः ।
भगवंस्त्वत्प्रसादेन जीवेम शरदश्शतम् ॥

सदारा बन्धुभिः सार्धं त्वदीयं ताण्डवामृतम् ।
पिबन्तं काममीशान नन्दाम शरदश्शतम् ॥

O Lord of (all) gods! (Siva)! destroy the sickness of the heart and the anæmia of the body of me who come by a thousand unwelcome (calamities) and am always severed from what I desire.

There is none equal to you in lordship; in smallness, there is none equal to me; therefore, O great God! you are for us and we are for you.

This alone is the boon (we seek); may we see a hundred autumns, looking on you, the beloved of Parvati, the Lord of the dancing-hall, dance.

Blessed Lord! without any disease, and as men of knowledge and wide learning, may we, by your grace, live a hundred autumns.

O Lord! with our wives and kinsmen, drinking to our hearts' content the ambrosia of your dance, may we rejoice a hundred autumns.

कीटा नागाः पिशाचा वा ये वा के वा भवे भवे ।
तव दासा महादेव भवाम शरदश्शतम् ॥

सभायामीश ते देव नृत्यवाद्यगलस्वनम् ।
श्रवणाभ्यां महादेव शृणुयाम शरदश्शतम् ॥

स्मृतिमात्रेण संसारविनाशकरणानि ते ।
नामानि खलु दिव्यानि प्रब्रवाम शरदश्शतम् ॥

इषुसन्धानमात्रेण दग्धत्रिपुर धूर्जटे ।
आधिभिव्याधिभिर्नित्यमजितास्स्याम शरदः
शतम् ॥

स्वस्त्यस्तु सखि ते जिह्वे विद्यादातुरुमापतेः ।
स्तवमुच्चतरं ब्रूहि जयतामिव दुन्दुभिः ॥

Worms, reptiles, goblins,—whatever we may become in birth after birth, may we, O great God! become your servants all the hundred autumns.

Lord! great God! for a hundred autumns may we be hearing with our ears the sound of your dance and the music of the instruments and voices in your dancing-hall.

May we for a hundred autumns be speaking aloud your divine names, the very thought of which puts an end to transmigration.

O Siva who burnt demon Tripura by merely laying the arrow on the bow! may we be for a hundred autumns without ever being overcome by mental and physical maladies.

Well be it with you friend, my tongue! speak aloud, like the drum of the victorious, the praise of Lord Siva who made you lettered.

रागादिकापट्यसमुद्भवेन
 क्रान्तं भवाख्येन महामयेन ।
 विलोक्य मां पालय चन्द्रमौले
 भिषक्तमं त्वां भिषजां शृणोमि ॥

अन्यत्परित्यज्य ममाक्षिभृङ्गाः
 सर्वं सदैवं शिवमाश्रयध्वम् ।
 आमोदवानेष मृदुः शिवोऽयं
 स्वादुष्किलायं मधुमानुतायम् ॥

अज्ञानयोगादपचारकर्म
 यत्पूर्वमस्माभिरनुष्ठितं ते ।
 तदेव सोढ्वा सकलं दयालो
 पितेव पुत्रान्प्रति नो जुषस्व ॥

(On Siva). The Naradiyapurana, II. Ch. 73.

O moon-crested Siva, attend to me and protect me who am overcome by the great disease of birth and death born of desire, hypocrisy and like evils; I hear you are the greatest of doctors.

O bees of my eyes! leaving everything else, resort to this Siva for all time; this Siva is fragrant, He is soft, He is sweet, He is full of honey.

Compassionate Lord! the wrong which we did you in the past in our ignorance, put up with all that and look after us, like a father his sons.

(On Siva.) The Naradiyapurana II. Ch. 73.

अहिंसा सत्यवचनं दया भूतेष्वनुग्रहः ।
यस्यैतानि सदा [राम] तस्य तुष्यति केशवः ॥

मातापितृगुरूणां च यस्सम्यगिह वर्तते ।
वर्जको मधुमांसस्य तस्य तुष्यति केशवः ॥

परपीडाकरं कर्म यस्य नास्ति महात्मनः ।
संविभागी च भूतानां तस्य तुष्यति केशवः ॥

शृणुते सर्वधर्मांश्च सर्वान्देवान्नमस्यति ।
अनसूयुर्जितक्रोधस्तस्य तुष्यति केशवः ॥

मित्रस्वामिगुरुद्रोहो यस्य नास्ति महात्मनः ।
परदारधनेच्छा न तस्य तुष्यति केशवः ॥

कृष्णे पश्यति यस्सर्वं कृष्णं सर्वत्र पश्यति ।
महात्मा बुद्धिसंपन्नः तस्य तुष्यति केशवः ॥

He in whom there are these—Non-violence, Truth, Compassion and Favourableness to all living beings—with him is Lord Vishnu pleased.

He who conducts himself well towards his mother, father and preceptor and avoids drink and meat,—with him is Lord Vishnu pleased.

That great soul (Mahatma) in whom there is not a (single) act injurious to another (being), and who feels kinship with (all) beings,—with him is Lord Vishnu pleased.

He who listens to all teachings and bows to all gods without intolerance and has overcome anger,—with him is Lord Vishnu pleased.

That Mahatma in whom there is no treachery to friend, master and teacher, no desire for another's wife or another's wealth—with him is Lord Vishnu pleased.

That Mahatma who is endowed with enlightenment and sees everything in God Vishnu and God Vishnu in everything,—with him is Lord Vishnu pleased.

The Vishnudharmottara, I.
(The Sankara Gita). Ch. 58.

दोषो न नोऽत्र जननि प्रतिभाति चित्ते
 यत्ते विहाय भजनं विभवे निमग्नाः ।
 मोहस्त्वया विरचितः प्रभवत्यसौ नः
 तस्मात्स्वभावकरुणे दयसे कथं न ॥

To my mind, it is no fault of ours that, leaving your worship, we are immersed in our riches, the delusion, created by you, is ruling over us; therefore, you Goddess whose nature is compassion, why are you not compassionate (towards us)?

(On Devi). The Devibhagavata, VI. 5, 39.

ब्रह्मविष्णुमहेशाद्या यस्यांशो लोकसाधकाः ।
 तमादिदेवं चिद्रूपं विशुद्धं परमं भजे ॥

I worship that Supreme Being, the Prime God, of the form of light, purest,—of whom Brahma, Vishnu, Siva and others are partial manifestations (for the purpose of) carrying on the world.

The Brihannaradiapurana, I. 3.

अज्ञा जानन्ति विश्वेशं पाषाणादिषु सर्वदा ।
सर्वत्र संस्थितं देवं तं वन्दे पुरुषोत्तमम् ॥

The ignorant always see the Lord of the universe in stones and the like ; (but) I bow to that Supreme among beings, the God, who is established everywhere.

The Brihannaradiyapurana, II. 48.

नमो विघ्नस्वरूपाय नमस्ते विघ्नहारिणे ।
नमस्ते सर्वरूपाय सर्वसाक्षिन्नमोऽस्तु ते ॥

नमस्ते भक्तवरद सर्वदात्रे नमोनमः ।
नमस्तेऽनन्यशरणसर्वकामप्रपूरक ॥

Obeisance to you (Ganesa) who are yourself obstacle and its remover ; obeisance to you who are of the form of everything and witness to everything.

Obeisance again and again to you who are bounteous to devotees, the giver of everything, you who fulfil all the desires of those who have sought their sole refuge in you !

(On Ganesa). The Ganesapurana, I. 63. 25-28.

त्वन्मायया नष्टमिदं च लोकं
 मदेन मत्तं बधिरं चान्धभूतम् !
 ऐश्वर्ययोगेन च यो हि मूको
 जातस्सदा दीनगुर्वादिकेषु ॥

मा देहि ऐश्वर्यमनुत्तमं त्व-
 त्पादारविन्दस्य विरुद्धभूतम् ।
 त्वं देव मे देहि सतां च सङ्गं
 तव स्वरूपप्रतिपादकानाम् ॥

द्रव्यादिके क्रियमाणं च लोभं
 दग्ध्वा वै मे देहि पादाब्जमूले ।
 पुत्रादिके क्रियमाणं च मोहं
 दग्ध्वा च मे देहि पादाब्जमूले ॥

(On Vishnu). The Garudapurana,
 III. Ch. 25. 17-20.

Because of your Maya, this world is lost; it is mad with pride; it is deaf; it has become blind; by contact with riches, it has become dumb towards the pitiable, the venerable and the like.

O God! don't you (therefore) give me great wealth, the enemy of your lotus-feet, (but) give me always the company of those good souls who explain what you are.

Burn the avarice I show towards property and the like, and make your lotus-feet its object; burn my infatuation for sons and the like and make me infatuated with your lotus-feet.

(On Vishnu). The Garudapurana,
III. Ch. 25. 17-20.

परदारपरद्रव्यवाञ्छाद्रोहोद्भवं च यत् ।
 परपीडोद्भवां निन्दां कुर्वता यन्महात्मनाम् ॥
 यद्बाल्ये यच्च कौमारे यत्पापं यौवने मम ।
 वयःपरिणतौ यच्च यच्च जन्मान्तरे कृतम् ॥
 तन्नारायणगोविन्दहरिकृष्णेतिकीर्तनात् ।
 प्रयातु विलयं तोये यथा लवणभाजनम् ॥

The sin that I have committed by desire for another's wife and money and by treachery to another, the sin that I have committed by the reviling that gives pain to others and by the reviling of the great souls, the sin I committed in my childhood, boyhood, youth, old age and previous births—may all that sin disappear by repeating the names Narayana, Govinda, Hari and Krishna, as a cup of salt would disappear in water.

(On Vishnu). The Vamanapurana, Ch. 83. 96-99.

बुद्धिस्वास्थ्यं मनस्स्वास्थ्यं स्वास्थ्यमैन्द्रियकं तथा ।
 ममास्तु वासुदेवस्य देवदेवस्य कीर्तनात् ॥

Health of mind, health of heart, and health of senses may I have by saying the name of Vasudeva, the God of gods.

(On Vishnu). The Vamanapurana. Ch. 86. 19.

लोकाध्यक्ष जगत्पूज्य परमात्मन्नमोऽस्तु ते ।
 त्वं माता सर्वलोकानां त्वमेव जगतः पिता ॥

त्वमार्तानां सुहृन्मित्रं प्रियस्त्वं प्रपितामह ।
 त्वं गुरुस्त्वं गतिः साक्षी त्वं पतिस्त्वं परायणः ॥

सा जिह्वा या हरिं स्तौति तच्चित्तं यत्स्वदर्पितम् ।
 तावेव केवलौ श्लाघ्यौ यौ त्वत्पूजाकरौ करौ ॥

Obeisance to you, the Superintendent of the world, the Supreme Self, the object of worship for the (whole) universe. You are the mother of all the worlds; you are the father of the universe.

O Father of fathers! to the distressed, you are the good-hearted friend; you are the (most) beloved; you are (our) teacher, (our) refuge, the scrutiniser (of our acts), (our) master and our salvation.

That is (truly) a tongue which praises Lord Hari; that is (truly) a mind which is dedicated to you; those hands alone are praiseworthy which worship you.

(On Vishnu). The Narasimhapurana. Ch. II.

ओं नमो वेदनिधये शास्त्राणां निधये नमः ।

विज्ञाननिधये नित्यं कर्मणां निधये नमः ॥

विद्याधराय देवाय वागीशाय नमोनमः ।

अचिन्त्याय नमो नित्यं सर्वज्ञाय नमोनमः ॥

सर्वज्ञानमयोऽसि त्वं हृदि ज्ञानमयोऽच्युत ।

देहि मे त्वं सर्वज्ञानं देवदेव नमोनमः ॥

Om ! obeisance to the God who is the abode of all the Vedas, the storehouse of sciences, the reservoir of knowledge, the receptacle of all meritorious acts.

Obeisance again and again to the God, the bearer of all learning, the Lord of Speech, the inscrutable and the omniscient.

You are of the form of all knowledge; O imperishable Lord, you are the knowledge in our hearts; obeisance again and again to you, God of gods ! grant me omniscience.

(On Vishnu). The Narasimhapurana, Ch. 37. 13-16.

AGAMAS AND TANTRAS

आगमाः, तन्त्राणि च

— ०: —

नमस्ते सते सर्वलोकाश्रयाय

नमस्ते चित्ते विश्वरूपात्मकाय ।

नमोऽद्वैततत्त्वाय मुक्तिप्रदाय

नमो ब्रह्मणे व्यापिते निर्गुणाय ॥

तदेकं स्मरामस्तदेकं जपामः

तदेकं जगत्साक्षिरूपं नमामः ।

सदेकं निधानं निरालम्बमीशं

भवाम्भोधिपोतं शरण्यं ब्रजामः ॥

Obeisance to that Being, the basis of all the worlds; obeisance to that Consciousness, which has become the manifold universe; obeisance to that One Truth without a second which bestows liberation; obeisance to that Brahman which pervades (everything) and is (yet) devoid of attributes.

We meditate upon that One (Truth); we silently pray to that One (Truth); we bow to that One Witness of (all) the world; we seek as our shelter that One Being, the basis (of everything), self-supporting and supreme, a boat in the sea of Samsara, helpful to the refugees.

(On the Supreme Being).

The Mahanirvanatantra A., III. 59-63.

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।
नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥

यद्धितं मम देवेश तदाज्ञापय माधव ।
सोऽहं ते देवदेवेश नार्चनादौ स्तुतौ न च ।
सामर्थ्यवान्कृपामात्रमनोवृत्तिः प्रसीद मे ॥

उपचारापदेशेन कृतान् अहरहर्मया ।
अपचारानिमान् सर्वान् क्षमस्व पुरुषोत्तम ॥

मनसा कर्मणा वाचा शिरसा वा कथंचन ।
त्वां विना नान्यदुद्दिश्य करिष्ये किञ्चिदप्यहम् ॥

शरीरं मम देवेश व्याधिभिः परिपीडितम् ।
मनो मे पुण्डरीकाक्ष विषयानेव धावति ॥
वाणी मम हृषीकेश मिथ्यापारुष्यदूषिता ।
एवं साधनहीनोऽहं किं करिष्यामि केशव ॥

त्वमेव वेत्सि श्रेयो मे नेदमेतदित्येव च ।
बुद्धियोगं च मे देहि येन त्वामुपयाम्यहम् ॥

(On Vishnu). Jitam Te Stotra—
From the Pancharatra.

Hail to you Lord of lotus-eyes!
Obeisance to you, creator of the universe!
Obeisance to you, O Lord of our senses,
Supreme Person, thou primaeval!

That which is beneficial to me, Lord of
Gods, you yourself, O Madhava, command.
By myself, I am incapable, O Lord and
God of all gods, of worshipping you or
singing your praise; out of pure compassion,
become gracious to me.

O Supreme Being, excuse all these
insults of mine which, day by day, I have
been offering you in the belief that I have
been honouring you.

By heart, deed, word or thought,—I
would not do anything, in any manner,
for anyone excepting you.

Lord of Gods! my body is all distressed
with maladies; Lord of lotus-eyes, my
mind runs after only carnal pleasures;
Lord of our senses, my speech is sullied
with falsehood and rudeness. Thus am I
bankrupt of any means to salvation; what
shall I do, O Kesava?

You alone know what is good for me
and what is not; (so) grant me that
knowledge whereby I shall reach you.

(On Vishnu). Jitam Te Stotra—

From the Pancharatra.

नमः शर्वाय शान्ताय शंभवे शंभवे नमः ।
 विद्येश्वर नमस्तुभ्यं भूतेश्वर नमोऽस्तु ते ॥
 ज्ञानरूप नमस्तुभ्यं नमो वैराग्यवारिधे ।
 नित्यसत्य नमस्तेऽस्तु क्षमासार नमोऽस्तु ते ॥
 धृतिसार नमस्तुभ्यं स्रष्ट्रे ते जगतां नमः ।
 नमस्सर्वोपकाराय त्रिलोकीमधितस्थुषे ॥

Obeisance to Siva who is all peace ;
 obeisance to Sambhu who is the source
 of (all) good ; obeisance to you, Lord of
 learning ; obeisance to you, Lord of all
 beings.

Obeisance to you, you who are of the
 form of knowledge ! obeisance to you, you
 who are the great abode of dispassion !
 obeisance be to you, you who are true
 for all time ! obeisance be to you, you
 who are the essence of forgiveness !

Obeisance to you, you of whom firmness
 is the essential nature ! obeisance to you
 who are the creator of the worlds ;
 obeisance to you who help everybody and
 preside over the three worlds.

(On Siva). The Ahirbudhnyasambhita. I. 37-42.

साधु वासाधु वा कर्म यद्यदाचरितं मया ।
तत्सर्वं देवदेवेश गृहाणाराधनं परम् ॥

God of gods! whatever rite has been performed by me, well or ill, accept all that as the best of my service.

(On Subrahmanya). The Kumaratantra, V. 113.

दुरितौघनिवारणप्रवीणे
विमले भासुरभागधेयलभ्ये ।
प्रणवप्रतिपाद्यवस्तुरूप-
स्फुरणाख्ये हरिवल्लभे नमस्ते ॥

(O Goddess Lakshmi) who are adept in removing multitudes of sins, pure, attainable only by the highly fortunate, of the form of the object denoted by Pranava (OM) and of a glittering name, beloved of Lord Hari,—obeisance to you.

(On Lakshmi). The Ahirbudhnyasamhita, Ch. 49. 55-62.

त्वयि प्रसन्ने किमिहास्त्यलभ्यं
 त्वय्यप्रसन्ने किमिहास्ति लभ्यम् ।
 विहाय सेवां जगदीशशक्ते
 वृथैव चान्यत्र रता विमूढाः ॥

सा त्वं विश्वप्रसवित्री पराम्बा
 सर्वं मेऽद्य क्षन्तुमेवार्हसीति ।
 न प्रार्थ्या स्वे तोकके मातुरेषा
 क्षान्तिर्यस्मात्सहजा सुप्रसिद्धा ॥

If you become gracious, what is here which is not attainable? If you do not become gracious, what is here which can be attained? O Goddess who is the Energy of the Lord of the universe, abandoning your service, fools vainly delight elsewhere.

The Great Mother, the begetter of the universe, that you are,—I should not beg of you that you must certainly forgive all my sins; for, this forbearance in a mother towards her own child is natural and well known.

(On Devi). The Tripurarahasya, Mahatmyakhanda,
 Ch. IX. 59. 65.

दुर्गेषु नित्यं भवसङ्कटेषु
 दुरन्तचिन्ताहिनिगीर्यमाणान् ।
 शरण्यहीनान् शरणागतार्ति-
 निवारिणी त्वं परिपाहि दुर्गे ॥

Goddess Durga ! You who remove the distress of those who take refuge in you and have no other saviour, protect (us) who are eternally being swallowed by the python of endless anxiety, in the insurmountable difficulties of life.

(On Devi). The Tripurarahasya,
 Mahatmyakhanda, Ch. 46. 83.

अहमपि ललिते त्वत्पादपद्मस्य कंचित्
 परिचयमभिगम्यान्तस्सदा सर्वतोऽपि ।
 वचनविरचनानां चिन्तनानामपि त्वा-
 मणु किमपि विना नावैमि तत् त्वां नतोऽस्मि ॥

Having obtained a little realisation in my heart of thy lotus-feet, I too, O Goddess Lalita, am aware of not even the slightest thing besides you, verbally or mentally, for all time and all around me ; hence have I bowed to you.

Ibid. Ch. 50. 74.

जितं ते पुण्डरीकाक्ष जितं ते भक्तवत्सल ।

जितं ते कमलाकान्त जितं ते पुरुषोत्तम ॥

अद्य मे सफला दृष्टिः सौन्दर्यामृतवारिधिः ।

यद्भवान् सर्वलोकेशो मम दृष्टिपथं गतः ॥

शरणं त्वां प्रपन्नोऽस्मि शरणागतवत्सल ।

कटाक्षैः करुणापूर्णैः समालोकय मां विभो ॥

Hail to you, lotus-eyed Lord ! hail to you, Lord who is attached to devotees ! Hail to you, Lord of Lakshmi ! Hail to you, Supreme Being !

Now have my eyes become fruitful, for, you, the ocean of the ambrosia of beauty, the Lord of all the worlds, have come within my sight.

O God who is affectionate to your refugees ! I have taken refuge in you ; look at me, O Lord, with glances filled with compassion.

(On Vishnu). The Isvarasamhita—

(Pancharatra). Ch. 20. 261-268.

प्रेमाञ्जनच्छुरितभक्तिविलोचनेन
सन्तस्सदैव हृदयेषु विलोकयन्ति ।

यं श्यामसुन्दरमचिन्त्यगुणस्वरूपं
गोविन्दमादिपुरुषं तमहं भजामि ॥

I worship that Govinda, the Prime Being, dark and beautiful, of qualities and form surpassing thought, whom the good see always in their hearts with the eye of devotion smeared with the magic-collyrium of love.

The Brahmasamhita, V. 47.

मनोवृत्तिरस्तु स्मृतिस्ते समस्ता
तथा वाक्प्रवृत्तिः स्तुतिस्स्यान्महेशि ।

शरीरप्रवृत्तिः प्रणामक्रिया स्यात्
प्रसीद क्षमस्व प्रभो सन्ततं मे ॥

O Great Goddess ! may (all) my mental activity be your thought ; may (all) my vocal activity be your praise ; may (all) my physical activity be your obeisance. Be gracious, sovereign Goddess and forgive me always.

(On Devi). The Prapanchasaratantra, XI. 67.

मच्चित्ते चर चण्डि चूर्णितदुराचारप्रचण्डासुरे
स्वैरं दारय भूरिदुर्द्धरदरद्रोहोर्मिमर्मापदः ।

तेनायं निरुपद्रवो निरुपमत्वत्पादपद्माटवी-
प्राप्तानन्तरसार्वभौम मम मनोहंसश्चिरं नन्दतु ॥

Have your being in my mind, O Goddess Chandi who destroys the terrible demons namely the men of evil ways ; freely tear to pieces the fatal dangers (within me), namely perfidies and the exceedingly insufferable dread ; and rid of all trouble thereby, let the swan of my mind delight for long in the ocean of the illimitable bliss obtained in the lotus-bed of your incomparable feet.

(On [Mahishasuramardani] Devi)—

The Kulachudamanitantra, VII. 22.

नमस्ते देवदेवेशि नमस्ते हरपूजिते ।
 ब्रह्मविद्यास्वरूपायै तस्यै नित्यं नमोनमः ॥

भवबन्धनपारस्य तारिणी जननी परा ।
 ज्ञानदा मोक्षदा नित्या तस्यै नित्यं नमोनमः ॥

Obeisance to you, the Mistress of the God of gods; obeisance to you who are worshipped by Siva; obeisance always, to the Goddess who is the embodiment of spiritual lore.

Obeisance always to that Goddess who takes one to the other shore of binding Samsara, the great Mother, the bestower of spiritual wisdom and deliverance, the Eternal.

(On Devi). The Matrikabhedatantra,

VII, 15, 17.

नमस्ते नर्तकि देवि वि(नृ)त्यरूपे नमोनमः ।
 नमस्ते महिमे शोभे स्व(सु)रूपे ते नमोनमः ॥

गगने च नमस्तुभ्यं गानरूपिणि ते नमः ।
 मङ्गले हे नमस्तुभ्यं नमस्ते सिद्धिरूपिणि ॥

Obeisance to you Goddess, the dancer ;
 obeisance to you who are of the form of
 dance. Obeisance, again and again, to you
 who are Greatness, Lustre and Beauty.

Obeisance to you who are the vast void ;
 obeisance to you who are the music (of
 that void). Auspicious Goddess ! obeisance
 to you ; Goddess of Success, obeisance
 to you.

The Kalivilasatantra, XXXIV.

CLASSICAL POETRY

॥ काव्यानि ॥

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।

जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥

Parvati and Paramesvara, the parents of the universe, united together like word and meaning,—I bow to, for acquiring (mastery over) word and meaning.

Kalidasa : The Raghuvamsa, I. 1.

नमो विश्वसृजे पूर्वं विश्वं तदनु विभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्यं त्रेधास्थितात्मने ॥

रसान्तराण्येकरसं यथा दिव्यं पयोऽश्नुते ।
देशे देशे गुणेष्वेवं अवस्थास्त्वमविक्रियः ॥

अमेयो मितलोकस्त्वं अनर्थी प्रार्थनावहः ।
अजितो जिष्णुरत्यन्तमव्यक्तो व्यक्तकारणम् ॥

हृदयस्थमनासन्नं अकामं त्वां तपस्विनम् ।
दयालुमनघस्पृष्टं पुराणमजरं विदुः ॥

सर्वज्ञस्त्वमविज्ञातः सर्वयोनिस्त्वमात्मभूः ।
सर्वप्रभुरनीशस्त्वमेकस्त्वं सर्वरूपभाक् ॥

Obeisance to you who first create the universe, then sustain it and then gather it (into yourself), you who are in three forms.

As the rain-water of one taste attains manifold tastes in the several places (where it falls), even so do you, the Changeless, take (these) states according to the (three) dispositions, (Sattva, Rajas and Tamas).

Yourself immeasurable, you have measured the world; seeking nothing yourself, you grant (all) requests; yourself unvanquished, you are ever victorious; yourself imperceptible, you are the cause of the perceptible world.

They know you as established in our hearts, yet far away; a performer of penance though bereft of desire; compassionate but untouched by sorrow; ancient but unaging.

Omniscient, you are unknown by any; self-born, you are the origin of everything; Lord of everything, you have no master; single, you are of the form of everything.

अजस्य गृह्णतो जन्म निरीहस्य हतद्विषः ।
स्वपतो जागरूकस्य याथार्थ्यं वेद कस्तव ॥

बहुधाप्यागमैर्भिन्नाः पन्थानस्सिद्धिहेतवः ।
त्वय्येव निपतन्त्योघा जाह्नवीया इवार्णवे ॥

त्वय्यावेशितचित्तानां त्वत्समर्पितकर्मणाम् ।
गतिस्त्वं वीतरागाणामभूयस्सन्निवृत्तये ॥

उदधेरिव रत्नानि तेजांसीव विवस्वतः ।
स्तुतिभ्यो व्यतिरिच्यन्ते दूराणि चरितानि ते ॥

अनघाप्तमघाप्तव्यं न ते किञ्चन विद्यते ।
लोकानुग्रह एवैको हेतुस्ते जन्मकर्मणोः ॥

महिमानं यदुत्कीर्त्य तव संह्रियते वचः ।
श्रमेण तदशक्त्या वा न गुणानामियत्तया ॥

Who knows the truth about you who, being unborn, take birth; bereft of action, kill enemies; and sleeping, keep awake?

The (several) paths to successful salvation, differing widely according to the (several) systems of thought, culminate only in you even as the (several) streams of the Ganges fall (only) into the ocean.

To those souls, rid of all passion, whose minds are possessed of you and who have dedicated all their acts to you, you are the means to that salvation from which there is no return.

Like the gems of the Ocean, and the splendours of the sun, your glories exceed all praise.

There is nothing unobtained which you have to obtain; the welfare of the world is the sole reason for your incarnations and acts.

If after praising your greatness, we become silent, it is because of fatigue or incapacity (to praise you), not because your glories have been exhausted.

या सृष्टिस्त्रिष्टुराद्या वहति विधिहुतं

या हविः या च होत्री

ये द्वे कालं विधत्तः श्रुतिविषयगुणा

या स्थिता व्याप्य विश्वम् ।

यामाहुः सर्वभूतप्रकृतिरिति यया

प्राणिनः प्राणवन्तः

प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वः

ताभिरष्टाभिरीशः ॥

That which is the first creation of the creator (waters); that which bears (unto the gods) the duly offered oblation (fire); that which offers the oblation (the priest); the two which indicate time (the sun and the moon); that which has sound as its property and stands pervading the universe (ether); that which they describe as the material cause of all beings (earth); that by which all living beings have life (air)—may that Lord Siva, who is endowed with these eight perceptible forms, protect you.

प्रवर्ततां प्रकृतिहिताय पार्थिवः
 सरस्वती श्रुतिमहतां महीयताम् ।
 ममापि च क्षपयतु नीललोहितः
 पुनर्भवं परिगतशक्तिरात्मभूः ॥

May the ruler exert himself for the benefit of his subjects; may the words of those great in spiritual lore be honoured. And for me also, may the self-born omnipotent Siva, destroy rebirth.

Kalidasa : The Sakuntala.

वेदान्तेषु यमाहुरेकपुरुषं व्याप्य स्थितं रोदसी
 यस्मिन्नीश्वर इत्यनन्यविषयः शब्दो यथार्थाक्षरः ।
 अन्तर्यश्च मुमुक्षुभिर्नियमितप्राणादिभिर्मृग्यते
 स स्थाणुः स्थिरभक्तियोगसुलभः निश्चयेसाया-
 स्तु चः ॥

He whom they describe in the Upanishads as the One Being that stands pervading heaven and earth, to whom (alone) the word 'Lord' applies literally and to none else, whom those desiring deliverance seek by controlled breaths and senses,—may that eternally stable Siva, who is easily realisable through the path of steadfast devotion, be for your salvation.

Kalidasa : The Vikramorvasiya, I. 1.

परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।
संगतं श्रीसरस्वत्योर्भूयादुद्भूतये सताम् ॥

Kalidasa : The Vikramorvasiya, V. 24.

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले
यस्स्वयं कृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां
यः परस्ताद्यतीनाम् ।

अष्टाभिर्यस्य कृत्स्नं जगदपि
तनुभिर्विभ्रतो नाभिमानः
सन्मार्गालोकनाय व्यपनयतु
स नस्तामसीं वृत्तिमीशः ॥

Kalidasa : The Malavikagnimitra, I. 1.

May there be union between the mutually inimical Prosperity and Learning, not (commonly) found together, for the welfare of the good.

Kalidasa : The Vikramorvasiya, V. 24.

He who is Himself clad in animal skin though He is (ever) in an immutable lordship which is profusely fruitful to those that adore Him; who is beyond the reach of even the ascetics of insensuous minds though His body (itself) is compounded with His beloved; who has no possessiveness though with His eight forms He bears the entire universe,—may that Lord Siva remove our benighted outlook so that we may see clearly the path to the Good.

Kalidasa : The Malavikagnimitra, I. 1.

ब्रजति शुचि पदं त्वयि प्रीतिमान्
 प्रतिहतमतिरेति घोरां गतिम् ।
 इयमनघ निमित्तशक्तिः परा
 तव वरद न चित्तभेदः क्वचित् ॥

अणीयसे विश्वविधारिणे नमो
 नमोऽन्तिकस्थाय नमो दवीयसे ।
 अतीत्य वाचां मनसां च गोचरं
 स्थिताय ते तत्पतये नमोनमः ॥

असंविदानस्य ममेश संविदां
 तितिक्षितुं दुश्चरितं त्वमर्हसि ।
 विरोध्य मोहात्पुनरभ्युपेयुषां
 गतिर्भवानेव दुरात्मनामपि ॥

He who has love for you attains the stainless state; he of stupid mind, the terrible end. O God who is impeccable! this (difference) is (due to) the potency of the (respective) causes (devotion and its absence); there is (certainly), O bounteous Lord, no partiality (in you) for anyone.

Obeisance to you who are at once atomic and the supporter of the entire universe; obeisance to you who are both far and near; obeisance again and again to you who are the Lord of speech and mind, but who are beyond the reach of both.

Lord of knowledge! you must put up with the wrong of the unknowing; (for), yourself (alone) are the refuge of even those evil persons who, out of delusion, antagonise (you) (first) and (then) surrender themselves (to you).

बह्वपि प्रियतमं तव ब्रुवन्
 न ब्रजत्यनृतवादितां जनः ।
 संभवन्ति यददोषदूषिते
 सार्व सर्वगुणसंपदस्त्वयि ॥

भक्तिमन्त इह भक्तवत्सले
 संततस्मरणरोणकल्मषाः ।
 यान्ति निर्वहणमस्य संसृति-
 क्लेशनाटकविडम्बनाविधेः ॥

ग्राम्यभावमपहातुमिच्छवो
 योगमार्गपतितेन चेतसा ।
 दुर्गमेकमपुनर्निवृत्तये
 यं विशन्ति वशिनं मुमुक्षवः ॥

आदितामजननाय देहिनां
 अन्ततां च दधतेऽनपायिने ।
 बिभ्रते भुवमधस्सदाथ च
 ब्रह्मणोऽप्युपरि तिष्ठते नमः ॥

Magha : The Sisupalavadha,
 XIV. 4, 63, 64, 65.

O Lord! man does not become a liar even if he says profusely most pleasing things of you; (for), O Omnitude! the abundance of all the excellences is possible in you who are not vitiated by a single flaw.

Those who have devotion to this Lord who is affectionate to His devotees, have their sins swept away by the continuous memory of Him and reach the end of this farcical show of the tragedy of life.

With a desire to rise above the vulgar state and with their minds thrown on the path of sublimation, those desirous of liberation enter, never to turn back, this Lord, the inaccessible and the One who is His own Master.

Obeisance to the Lord who, Himself unborn, becomes the source of all beings, and Himself imperishable, is the death of (all beings); and who supports this world below and for all time and, at the same time, is the all-pervasive Being which transcends this world.

Magha: The Sisupalavadha, XIV. 4, 63, 64, 65.

दिकालाद्यनवच्छिन्नानन्दचिन्मात्रमूर्तये ।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥

Obeisance to that Effulgence, which is of the nature of peace, of which one's own experience is the sole proof, and which is of the form of pure Bliss and Consciousness, unlimited spatially, temporally or otherwise.

Bhartrihari: The Subhashitatriṣaṭi, I. 1.

कदा वाराणस्याममरतटिनीरोधसि वसन्
वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।
अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन
प्रसीदेत्याक्रोशन्निमिषमिव नेष्यामि दिवसान् ॥

Dwelling on the banks of the celestial river (the Ganges) in Benares, wearing but a loin-cloth, with my hands folded over my head, and crying: "O Lord of Gauri, the destroyer of the demon Tripura, Sambhu, the three-eyed God, become gracious unto me"—when shall I spend all my days like a moment?

Ibid. III. 87.

देवः किं बान्धवस्स्यात्
 प्रियसुहृदथवाचार्य आहोस्विदार्यो
 रक्षा चक्षुर्नु दीपो गुरुरुत
 जनको जीवितं बीजमोजः ।
 एवं निर्णीयते यः क इव
 न जगतां सर्वथा सर्वदासौ
 सर्वाकारोपकारी दिशतु दश-
 शताभीशुरभ्यर्थितं वः ॥

Is He a God, a kinsman, a dear friend, a preceptor, a master, a protection, an eye, a lamp, an elder, father, life, the primary cause, or energy? He of whom it is not possible to decide which of these He is like to the worlds, He, who in all manner and for all time helps (the worlds) in all (kinds of) forms,—may that Sun of a thousand rays grant you what you seek.

Mayura : The Suryasataka, 100.

नमस्तुङ्गशिरश्चुम्बिचन्द्रचामरचारवे ।
 त्रैलोक्यनगरारम्भमूलस्तम्भाय शंभवे ॥

Obeisance to Siva the prime pillar in the construction of the city of the universe, beautiful with the chowrie of the moon on His high head.

Bana : The Harshacharita, I. 1.

करबदरसदृशमखिलं

भुवनतलं यत्प्रसादतः कवयः ।

पश्यन्ति सूक्ष्ममतयः

सा जयति सरस्वती देवी ॥

Sarasvati is all-glorious, the Goddess by whose grace poets, endowed with a subtle vision, see the entire universe like a jujube fruit on their palms.

Subandhu : The Vasavadatta. 1.

अथ स्वस्थाय देवाय नित्याय हतपाप्मने ।

त्यक्तक्रमविभागाय चैतन्यज्योतिषे नमः ॥

Obeisance to that God who is established in Himself and is eternal, who destroys evil and has left behind process and partition (there being nothing besides Him) and who is simply the effulgence of Consciousness.

Bhavabhuti : The Mahaviracharita, I. .

कल्याणानां त्वमसि महसां भाजनं विश्वमूर्ते
 धुर्यां लक्ष्मीमिह मयि भृशं धेहि देव प्रसीद।
 यद्यत्पापं प्रतिजहि जगन्नाथ नम्रस्य तन्मे
 भद्रं भद्रं वितर भगवन्भूयसे मङ्गलाय ॥

(O Sun) who is of the form of the universe! you are the abode of beneficent light; please, O God, impart to me in plenty foremost splendour; Lord of the universe! whatever sin there is in me who have bowed to you, destroy that and, O Lord, extend to me for my increased well-being, welfare after welfare.

(On Sun). Bhavabhuti: The Malatimadhava, I. 5.

शिवमस्तु सर्वजगतां
 परहितनिरता भवन्तु भूतगणाः।
 दोषाः प्रयान्तु शान्तिं
 सर्वत्र सुखी भवतु लोकः ॥

May there be welfare to the whole world; may all beings devote themselves to doing good to others; may all evils subside; may the world be happy in all ways.

Bhavabhuti: The Malatimadhava, X. 25.

यस्माद्विश्वमुदेति यत्र रमते
 यस्मिन् पुनर्लीयते
 भासा यस्य जगद्विभाति
 सहजानन्दोज्ज्वलं यन्महः ।
 शान्तं शाश्वतमक्रियं
 यमपुनर्भावाय भूतेश्वरं
 द्वैतध्वान्तमपास्य यान्ति
 कृतिनः प्रस्तौमि तं पूरुषम् ॥

Krishnamisra :

The Prabodhachandrodaya, VI. 14.

चामनादणुतमादनुजीयाः
 त्वं त्रिविक्रमतनूभृतदिकः ।
 वीतर्हिसनकथादथ बुद्धा-
 त्कल्किना हतसमस्त नमस्ते ॥

Sri Harsha : The Naishadhiyacharita,
 XXI. 96

I laud that Being from whom the universe rises, in whom it flourishes and into whom it again disappears; by whose light the universe shines; whose splendour is ablaze with a Bliss that is all His own and which Lord of all beings, all-peace, permanent, free from all action, the wise attain, never to be born again, driving away the darkness of duality.

Krishnamisra :

The Prabodhachandrodaya, VI. 14.

All glory to you, (O Vishnu), who, after incarnating yourself in the very dwarfish form of Vamana, pervaded the quarters with your body which covered the universe in three strides! Obeisance to you who, after the incarnation as the Buddha, free from even a trace of violence, would destroy everybody in the incarnation of Kalki !

Sri Harsha : The Naishadhiyacharita,

XXI. 96.

आप्तकाम सृजसि त्रिजगत्किं
 किं भिनत्सि यदि निर्मितमेव ।
 पासि चेदमवतीर्य मुहुः किं
 स्वात्मनापि यदवश्यविनाश्यम् ॥

धर्मबीजसलिला सरिदङ्ग्रौ
 अर्थमूलमुरसि स्फुरति श्रीः ।
 कामदैवतमपि प्रसवस्ते
 ब्रह्म मुक्तिदमसि स्वयमेव ॥

भक्तिभाजमनुगृह्य दशा मां
 भास्करेण कुरु वीततमस्कम् ।
 अर्पितेन मम नाथ न तापं
 लोचनेन विधुना विधुनासि ॥

लङ्घयन्नहरहर्भवदाज्ञा-
 मसि हा विधिनिषेधमर्यां यः ।
 दुर्लभं स तपसापि गिरैव
 त्वत्प्रसादमहमिच्छुरलज्जः ॥

You who are self-sufficing! Why do you create the three worlds? and if it is created, why do you shatter it? and if, by even yourself it should necessarily be destroyed, why do you, frequently incarnating yourself, protect it?

The river (Ganges), whose waters are a source of religious merit, is in your foot; and the source of material prosperity, Lakshmi, shines on your chest; the God of Love is your very offspring; and yourself are the Brahman which bestows deliverance.

Blessing me, your devotee, with your (one) eye which is the Sun, make me freed of the darkness (of ignorance). And casting on me your (other) eye, the Moon, do you not remove (my) burning (ills), O Lord?

Alas! day after day, I am transgressing your commands—injunctions and prohibitions; and, shamelessly, I desire to obtain, by merely asking, your grace which is too hard to be obtained even by penance!

पीयूषेण विषेण तुल्यमशनं, स्वर्गे श्मशाने स्थितिः
 निर्भेदा पयसोऽनलस्य वहने यस्याविशेषग्रहः ।
 ऐश्वर्येण च भिक्षया च गमयन् कालं समः सर्वतो
 देवः स्वात्मनि कौतुकी हरतु वः संसारपाशं हरः॥

He who makes the same feast of nectar as well as poison ; to whom stay in the heavens or in the crematorium makes no difference ; who does not make, for bearing on his person, any choice between water and fire ; who spends His time (now) as a Lord and (now) as a mendicant—may that God Hara (Siva), equanimous in every condition, delighting only in His own Self, remove your mundane bond.

Vaidya Gadadhara.

निर्माता जगदर्थमेव वचसां वाचंयमो यस्स्वयं
भोगान् विश्वकृते तनोति विषयव्यावर्त्तितात्मे-
न्द्रियः ।

धत्तेऽस्त्राणि जगन्ति रक्षितुमुदासीनः स्वदेहग्रहे
योगीन्द्रोऽस्तु सदाशिवः स भवतां भूत्यै परार्थ-
व्रती ॥

Himself silent, He created speech solely for the sake of the world ; having turned His senses away from their objects of pleasure, He created pleasures extensively for the sake of the universe ; indifferent even to bear a body Himself, He bears arms to protect the worlds ;—may that Sadasiva, the king of Yogins, whose vows are for the benefit of others, be for your prosperity.

Vaidya Gadadhara.

विचेयानि विचार्याणि विचिन्त्यानि पुनः पुनः ।
कृपणस्य धनानीव त्वन्नामानि भवन्तु नः ॥

(O God !) May we gather, ponder over and contemplate your names again and again, even as misers do their riches

Bhavananda.

THE ACHARYAS
॥ आचार्यकृतस्तोत्राणि ॥

—:0:—

SANKARACHARYA

गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।
समर्प्यैकं चेतस्सरसिजमुमानाथ भवते
सुखेनावस्थातुं जन इह न जानाति किमहो ॥

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः
कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा ।
चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो
गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम् ॥

अङ्गोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुस्सरि-
द्वल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा तद् भक्तिरित्यु-
च्यते ॥

Stupid man enters deep lakes and wanders over lonely and terrible forests and long mountains, in search of flowers. Alas! do not people here know to offer you, O Lord of Uma, the single lotus of their heart and rest in happiness?

Lord of Gauri! as the swan loves the lotus-bed, the Chataka bird, the dark (water-laden) cloud, the Koka bird, the sun every day and the Chakora bird, the moon,—even so, O Lord of beings, my mind desires your lotus-feet, which, sought through the path of knowledge, bestow the happiness of salvation.

As its own seeds reach back the Ankola tree, as a needle is drawn to the magnet, as a chaste wife remains with her own lord, as a creeper clings to the tree, as the river merges in the ocean,—if thought thus reaches the lotus-feet of Lord Pasupati and remains there for all time, that is said to be devotion.

The Sivanandalahari, 9, 59, 61.

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
 गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
 प्रणामः संवेशः सुखमखिलमात्मार्पणदशा
 सपर्यापर्यायस्तत्र भवतु यन्मे विलसितम् ॥

(O Mother!) whatever I articulate, may that be the saying of thy prayer; may all my manual craft be the gestures of your worship; may my walking be going round you; my eating (and drinking), offering oblations (to you); my lying down, prostrating (before you); may all my enjoyments be in the spirit of offering my self to you;—whatever act I do, may that be synonymous with your worship.

The Saundaryalahari, 27.

अयः स्पर्शं लग्नं सपदि लभते हेमपदवीं
 यथा रथ्यापाथः शुचि भवति गङ्गाघमिलितम् ।
 तथा तत्तत्पापैरतिमलिनमन्तर्मम यदि
 त्वयि प्रेम्णा सक्तं कथमिव न जायेत विमलम् ॥

Just as iron coming into contact with the philosopher's stone attains at once the rank of gold and street-water becomes pure when it gets mixed up with the flood of the Ganges, even so, how will my mind, extremely dirty with all sorts of sin, not become pure if it is united to you in love?

The Anandalahari, 12.

अयं दानकालस्त्वहं दानपात्रं

भवान्नाथ दाता त्वदन्यं न याचे ।

भवद्भक्तिमेव स्थिरां देहि मह्यं

कृपाशील शंभो कृतार्थोऽसि तस्मात् ॥

दरिद्रोऽस्म्यभद्रोऽसि भद्रोऽसि दूये

विषण्णोऽसि सन्नोऽसि भिन्नोऽसि चाहम् ।

भवान्प्राणिनामन्तरात्मासि शंभो

ममार्धिं न वेत्सि प्रभो रक्ष मां त्वम् ॥

This is the time to give; I am deserving of your gift; you are a donor; I beg not of any beside you; and give me firm devotion to you alone, O Siva of compassionate nature! With that am I satisfied.

I am poor, unfortunate, broken, grief-stricken, done up, torn asunder. O Siva, you are the inner soul within living beings and (yet) you do not know my suffering! O Lord, do protect me.

दृशि स्कन्दमूर्तिः श्रुतौ स्कन्दकीर्तिः

मुखे मे पवित्रं सदा तच्चरित्रम् ।

करे तस्य कृत्यं वपुस्तस्य भृत्यं

गृहे सन्तु लीना ममाशेषभावाः ॥

कलत्रं सुता बन्धुवर्गः पशुर्वा

नरो वाथ नारी गृहे ये मदीयाः ।

यजन्तो नमन्तस्स्तुवन्तो भवन्तं

स्मरन्तश्च ते सन्तु सर्वे कुमार ॥

Skanda's form in my eyes, His glories in my ears, always His sanctifying exploits on my lips, His worship on my hands and His service in my whole body,—may my entire being be absorbed in Guha.

Wife, children, kinsmen, cattle, male or female, everybody belonging to me in my house,—let all of them, O Kumara, be worshipping you, bowing to you, praising you and thinking of you.

शिलापि त्वदङ्घ्रिक्षमासङ्गिरेणु-
 प्रसादाद्भि चैतन्यमाधत्त राम ।
 नरस्त्वत्पदद्वन्द्वसेवाविधानात्
 सुचैतन्यमेतीति किं चित्रमत्र ॥

○ Rama, by the grace of the dust of your foot-step, even the stone attained consciousness, where is the wonder in it if man attains the consciousness of Godhood by doing service at your feet ?

The Ramabhujanga Stotra, 16.

कदा वा हृषीकानि साम्यं भजेयुः
 कदा वा न शत्रुर्न मित्रं भवानि ।
 कदा वा दुराशाविषूचीविलोपः
 कदा वा मनो मे समूलं विनश्येत् ॥

○ Goddess Bhavani, when will (my) senses attain equanimity? When will there be (for me) neither foe nor friend? When will the pestilence of evil desire cease? When will my mundane mentality perish to its roots?

The Devibhujanga Stotra, 20.

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
 न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।
 न जाने मुद्रास्ते तदपि च न जाने विलपनं
 परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥

विधेरज्ञानेन द्रविणविरहेणालसतया
 विधेयाशक्यत्वात् तव चरणयोर्या च्युतिरभूत् ।
 तदेतत्क्षन्तव्यं जननि सकलोद्धारिणि शिवे
 कुपुत्रो जायेत कचिदपि कुमाता न भवति ॥

आपत्सु मग्नः स्मरणं त्वदीयं
 करोमि दुर्गे करुणार्णवेशि ।
 नैतच्छठत्वं मम भावयेथाः
 क्षुधातृषार्ता जननीं स्मरन्ति ॥

I know no Mantra, Yantra or Stotra; I know no invocation or contemplation; I know no stories in your praise; I know not your Mudras, not even how to cry out (to you); simply, I know, Mother, to run after you, which (itself) destroys (all my) distress.

By a mistake of fate, poverty, laziness or the impossibility of becoming your devotee, I have dropped from your feet. Auspicious Mother! Goddess who uplifts all! this must be excused (by you). A bad son may be born; but there is no bad mother anywhere.

Goddess Durga, ocean of compassion, I think of you (only) when I am immersed in calamities; do not take it as roguery on my part; (only) when hungry and thirsty do (children) think of their mother.

The Devyaparadhakshamapana Stotra, 1, 2, 10.

आकाशश्चिकुरायते दशदिशाभोगो दुकूलायते
 शीतांशुः प्रसवायते स्थिरतरानन्दः स्वरूपायते ।
 वेदान्तो निलयायते सुविनयो यस्य स्वभावायते
 तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

May my heart sport in happiness in that Lord Siva, the Supreme Brahman, to whom space becomes hair; the expanse of the ten quarters, the silken garment; the moon, the flower; stable Bliss, the form; the Upanishads, the abode; and extreme goodness, the nature. The Dasasloki Stuti, 6.

पौरोहित्यं रजनिचरितं ग्रामणीत्वं नियोगः
 माठापत्यं ह्यनृतवचनं साक्षिवादः पराजम् ।
 ब्रह्मद्वेषः खलजनरतिः प्राणिनां निर्दयत्वं
 मा भूदेवं मम पशुपते जन्मजन्मान्तरेषु ॥

Priesthood, night-life, leadership, commission, pontificate, lying, bearing witness, eating at another's house, hatred of the Brahmanas, friendship with the wicked, merciless behaviour towards beings—O Lord of beings, may such things be not for me in this life or in my future lives.

The Sivaparadhakshamapana Stotra, 14.

करचरणकृतं वा कर्मवाक्कायजं वा
 श्रवणनयनजं वा मानसं वाऽपराधम् ।
 विहितमविहितं वा सर्वमेतत् क्षमस्व
 जय जय करुणाब्धे श्रीमहादेव शंभो ॥

Hail, O Great God, Sambhu, ocean of compassion! Whatever my sin, done by my hands, feet, action, speech, body, ears, eyes or mind, sin of commission or sin of omission,—all this, you forgive.

Another Sivaparadhakshamapana Stotra.

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।
 ज्ञानवैराग्यसिद्धयर्थं भिक्षां देहि च पार्वति ॥
 माता च पार्वती देवी पिता देवो महेश्वरः ।
 बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥

Goddess Annapurna who is always wantless! the Beloved of Siva, Parvati! serve me with food for the achievement of wisdom and dispassion.

Parvati is my mother; God Siva is my father; devotees of Siva are my relations; the three worlds are my native land.

The Annapurnashtaka, 11, 12.

यत्रैव यत्रैव मनो मदीयं तत्रैव तत्रैव तव स्वरूपम् ।
 यत्रैव यत्रैव शिरो मदीयं तत्रैव तत्रैव पदद्वयं ते ॥

Wherever my mind, there be your form; wherever my head, there be your feet.

The Tripurasundari Vedapada Stotra, 10.

संसारवृक्षमघबीजमनन्तकर्म-

शाखाशतं करणपत्रमनङ्गपुष्पम् ।

आरुह्य दुःखफलितं पततो दयालो

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

अन्धस्य मे हृतविवेकमहाधनस्य

चोरैः प्रभो बलिभिरिन्द्रियनामधेयैः ।

मोहान्धकूपकुहरे विनिपातितस्य

लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

O Compassionate Man-Lion God with Goddess Lakshmi! Give the support of your hand to me who, having got up the tree of Samsara, grown from the seed of sin, with the numerous boughs of Karman, leaves of senses, flower of worldly enjoyment and fruit of sorrow, is falling down.

O Man-Lion Lord with Goddess Lakshmi! Give the support of your hand to me, the blind man who has been looted of his great wealth of wisdom by the violent bandits called senses and has been flung (by them) into the deep desolate well of delusion.

The Lakshminrisimha Stotra.

सरसिजनिलये सरोजहस्ते
 धवलतमांशुकगन्धमाल्यशोभे ।
 भगवति हरिवल्लभे मनोज्ञे
 त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥

Blessed Goddess seated on the lotus and holding the lotus, beautified with the fragrant garland and whitest garment, the Beloved of Hari, the Beautiful, the giver of prosperity to the three worlds! be gracious unto me. The Kanakadhara Stava, 15.

अमलकमलाधिवासिनि
 मनसो वैमल्यदायिन मनोज्ञे ।
 सुन्दरगात्रि सुशीले
 तव चरणाम्भोरुहं नमामि सदा ॥

(O Sarasvati!), abiding in a pure lotus, pleasing Goddess who imparts purity to our minds! Goddess who is beautiful and good! always do I bow at your lotus-feet.

The Vagisvari Stotra in the Prapanchasara, 1.

अविनयमपनय विष्णो
 दमय मनः शमय विषयमृगतृष्णाम् ।
 भूतदयां विस्तारय
 तारय संसारसागरतः ॥

O Vishnu, remove my immodesty; subdue my mind; end the mirage of sensual pleasures; expand my sympathy for living beings; take me across the sea of Samsara.

The Shatpadi Stotra, 1.

भज गोविन्दं भज गोविन्दं
 भज गोविन्दं मूढमते ।
 संप्राप्ते सन्निहिते काले
 न हि न हि रक्षति डुकृञ्करणे ॥

मूढ जहीहि धनागमतृष्णां
 कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
 यल्लभसे निजकर्मोपात्तं
 वित्तं तेन विनोदय चित्तम् ॥

नलिनीदलगतजलमतितरलं
 तद्वज्जीवितमतिशयचपलम् ।
 बिद्धि व्याध्यभिमानग्रस्तं
 लोकं शोकहतं च समस्तम् ॥

यावद्विक्तोपार्जनशक्तः
 तावन्निजपरिवारो रक्तः ।
 पश्चाज्जीवति जर्जरदेहे
 वार्ता कोऽपि न पृच्छति गेहे ॥

बालस्तावत्क्रीडासक्तः
 तरुणस्तावत्तरुणीसक्तः ।
 वृद्धस्तावच्चिन्तासक्तः
 परे ब्रह्मणि कोऽपि न सक्तः ॥

Worship Lord Govinda, worship Him, worship Him, you fool! When your appointed time draws near, (your) knowledge of grammar will not save you, never.

Fool! abandon the desire for amassing wealth; cultivate good thoughts in your mind devoid of avarice; the wealth which you get, as a result of your past Karman—please your mind with that.

The water on the lotus-leaf is extremely unsteady; even so is life fickle in the extreme; know that, gripped by disease and desire, the whole world becomes struck with misery.

So long as man is efficient to earn money, those around him are attached to him; if he survives as a decrepit, none will even call at his house to enquire of him.

The boy is immersed in play; the youth, in the youthful damsel; the old, in anxiety; (but) none in the Supreme Being!

कुरुते गङ्गासागरगमनं
 व्रतपरिपालनमथवा दानम् ।
 ज्ञानविहीनः सर्वमतेन
 मुक्तिं न भजति जन्मशतेन ॥

पुनरपि जननं पुनरपि मरणं
 पुनरपि जननीजठरे शयनम् ।
 इह संसारे बहुदुस्तारे
 कृपयापारे पाहि मुरारे ॥

त्वयि मयि चान्यत्रैको विष्णुः
 व्यर्थं कुप्यसि मय्यसहिष्णुः ।
 सर्वस्मिन्नपि पश्यात्मानं
 सर्वत्रात्सृज भेदाज्ञानम् ॥

मेयं गीतानामसहस्रं
 ध्येयं श्रीपतिरूपमजस्रम् ।
 नेयं सज्जनसङ्गे चित्तं
 देयं दीनजनाय च वित्तम् ॥

One goes on pilgrimages to the Ganges and the ocean, keeps vows, or makes gifts ; (but),—whatever the creed—the man devoid of knowledge does not obtain deliverance (even) after a hundred births.

Birth again, death again and lying again in the womb of a mother ! O God Murari ! kindly save (me) from this endless Samsara, so difficult to overcome.

In you, in me and elsewhere also, it is all one God Vishnu ; in vain do you become intolerant and angry towards me ; see your Self in everything ; leave off the nescience of (seeing) difference everywhere.

The ' Gita ' and the ' Thousand Names ' of the Lord must be sung ; the form of the Lord of Goddess Lakshmi (Hari) must be constantly contemplated ; the mind must be led to the company of the good and the possessions (one has) must be given to the distressed.

The Mohamudgara.

प्रातस्सरामि देवस्य
 सवितुर्भर्ग आत्मनः ।
 वरेण्यं तद्धियो यो नः
 चिदानन्दे प्रचोदयात् ॥

The Sadacharanusandhana, 3.

प्रातर्नमामि तमसः परमर्कवर्णं
 पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
 यस्मिन्निदं जगदशेषमशेषमूर्तौ
 रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥

The Pratassmarana Stotra, 3.

काशीक्षेत्रं शरीरं,
 त्रिभुवनजननी व्यापिनी ज्ञानगङ्गा,
 भक्तिः श्रद्धा गयेयं,
 निजगुरुचरणध्यानयोगः प्रयागः ।
 विश्वेशोऽयं तुरीयं
 सकलजनमनस्साक्षिभूतोऽन्तरात्मा
 देहे सर्वं मदीये
 यदि वसति पुनस्तीर्थमन्यत्किमस्ति ॥

The Kasipanchaka, 5.

I think of, at dawn, the foremost effulgence of my divine and creative Self, that it may direct our (my) mind(s) to the Bliss of Consciousness.

The Sadacharanusandhana, 3.

I bow, in the early morning, to the Full, the Eternal, that sun-hued Purushottama beyond the darkness, in whose all-comprehending form, this entire universe has been made to flash forth, like a snake where there is (only) a rope.

The Pratassmarana Stotra, 3.

This body is the holy place of *Benares*; (and here flows) the all-pervasive *Ganges* of Wisdom, the mother of the three worlds; this devotion and this faith are *Gaya*; the contemplation of the feet of my own preceptor is *Prayaga* (*Allahabad*); this inner self, the Brahman, the witness of the mind of all people, is the God, the Lord of the universe; if everything (thus) abides in myself, is there any other shrine (besides it)?

The Kasipanchaka, 5.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
 यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

He who sees in Himself the universe which is contained within Himself, like a city reflected in a mirror, but appearing to be external as a result of Maya even as (a dream-experience appearing external) because of sleep, He who realises at the time of awakening only His own self without a second,—this obeisance to that Dakshinamurti in the form of my own preceptor:

The Dakshinamurti Stotra, 1.

UTPALADEVACHARYA

साक्षाद् भवन्मये नाथ सर्वस्मिन् भुवनान्तरे ।
किं न भक्तिमतां क्षेत्रं मन्त्रः केषां न सिद्ध्यति ॥

मादृशैः किं न चर्व्येत भवद्भक्तिमद्वौषधिः ।
तादृशीं भगवन् यस्या मोक्षाख्योऽनन्तरो रसः ॥

Lord! when the entire universe is your own self, which place in it is not a shrine for your devotees and in which place will not their recital of Mantra bear fruit?

Wherefore will not devotees like me chew that marvellous herb of your devotion from which there comes the immediate *Rasa* of liberation?

The Sivastotravali, I. 4, 22.

तटेष्वेव परिभ्रान्तैः लब्धास्तास्ता विभूतयः ।

यस्य तस्मै नमस्तुभ्यं अगाधरससिन्धवे ॥

मायामयजगत्सान्द्रपङ्कमध्याधिवासिने ।

अलेपाय नमः शंभुशतपत्राय शोभिने ॥

मङ्गलाय पवित्राय निधये भूषणात्मने ।

प्रियाय परमार्थाय सर्वोत्कृष्टाय ते नमः ॥

Obeisance to you, the unfathomable ocean of *Rasa*, by wandering on whose shores alone, manifold miraculous powers are acquired.

Obeisance to the beautiful lotus of Siva which is in the midst of the thick mire of this world of Maya, but is yet untouched by it.

Obeisance to you who are (our) greatest auspiciousness, greatest sanctity, most precious treasure, most beautiful ornament, most beloved being, supreme possession.

Ibid. II. 14, 15, 16.

त्वयि रागरसे नाथ न मग्नं हृदयं प्रभो ।
 येषां, अहृदया एव तेऽवज्ञास्पदमीदृशाः ॥

गर्जामि वत नृत्यामि पूर्णा मम मनोरथाः ।
 स्वामी ममैष घटितो यत्त्वमत्यन्तरोचनः ॥

Lord ! they whose hearts are not immersed in you in the *Rasa* of love, have indeed no taste ; such people are to be despised.

I roar, I dance, my desires are all fulfilled, now that I have got at you my Lord, who is most pleasing to me.

Ibid. III. 7, 11.

चपलमसि यदपि मानस

तत्रापि श्लाघ्यसे यतो भजसे ।

शरणानामपि शरणं

भुवनगुरुमम्बिकाकान्तम् ॥

नाथ विद्युदिव भाति विभा ते

या कदाचन ममामृतदिग्धा ।

सा यदि स्थिरतरैव भवेत्तत्

पूजितोऽसि विधिवत् किमुतान्यत् ॥

O Mind! fickle though you are, you deserve praise since you worship the Lord of Parvati, the Father of the world, the refuge of all refuges.

Lord, if that light of yours that sometimes flashes forth, lightning-like, drenching me with nectar, would become completely steady, I have, indeed, worshipped you properly; what else (do I want)?

प्रसीद भगवन् येन त्वत्पदे पतितं सदा ।

मनो मे तत्तदास्वाद्य क्षीबेदिव गलेदिव ॥

अन्तर्भक्तिचमत्कारचर्चणामीलितेक्षणः ।

नमो मह्यं शिवायेति पूजयन् स्यां तृणान्यपि ॥

Please, O Lord, let my mind roll at your feet, and relishing this and that of yours, get intoxicated and drop down senseless.

With my eyes closed in the inner delectation of the *Rasa* of your devotion, may I remain saying 'Obeisance to Me, the Siva', and worshipping (everything) —even blades of grass!

Ibid. V. 9, 15.

क्षणमात्रमपीशान वियुक्तस्य त्वया मम ।

निविडं तप्यमानस्य सदा भूया दशः पदम् ॥

To me, O Lord, who suffer terribly if I am separated from you even for a moment, be you always within sight.

Ibid. VI. 1.

कदा नवरसार्द्रार्द्रसंभोगास्वादोत्सुकम् ।
प्रवर्तेत विहायान्यान् मम त्वत्स्पर्शने मनः ॥

कदा कामपि तां नाथ तव वल्लभतामियाम् ।
यथा मां प्रति न कापि युक्तं ते स्यात्पलायितुम् ॥

सहसैवासाद्य कदा गाढमवष्टभ्य हर्षविवशोऽहम् ।
त्वच्चरणवरनिधानं सर्वस्य प्रकटयिष्यामि ॥

नाथ कदा स तथाविध आक्रन्दो मम समुच्चरे-
द्वाचि ।

यत्समनन्तरमेव स्फुरति पुरस्तावकी मूर्तिः ॥

Yearning for the enjoyment of your company which yields ever new *Rasa*, when shall my mind, abandoning everything else, set out for union with you ?

When shall I, my Lord, be so loved by you that it will be improper for you to run away from me, anywhere.

When shall I suddenly come by the supreme treasure of your feet, clutch them tight, and losing myself in exhilaration, go about parading them before all ?

When shall such a cry, my Lord, rise from my mouth, as would make your form appear before me at once ?

Ibid. IX. 1, 7, 10, 19.

संग्रहेण सुखदुःखलक्षणं
 मां प्रति स्थितमिदं शृणु प्रभो ।
 सौख्यमेव भवता समागमः
 स्वामिना विरह एव दुःखिता ॥
 तावके वपुषि विश्वनिर्भरे
 चित्सुधारसमये निरत्यये ।
 तिष्ठतस्सततमर्चतः प्रभुं
 जीवितं मृतमथान्यदस्तु मे ॥

To me, this, in brief, is the definition of happiness and misery; listen, my Lord: union with you is happiness; and separation from you, misery.

To me having my being in your body, bearing the entire universe, the very embodiment of the imperishable essence of the nectar of consciousness, and ever worshipping you, the Lord, let there be life or death or anything else.

Ibid. XIII. 1, 3.

दुःखागमोऽपि भूयान्मे त्वद्भक्तिभरितात्मनः ।
 तत्पराची विभो मा भूदपि सौख्यपरम्परा ॥
 यतोऽसि सर्वशोभानां प्रसवावनिरीश यत् ।
 त्वयि लग्नमनर्घं स्याद् रत्नं वा यदि वा तृणम् ॥

To me laden with your devotion, let there be even a calamity ; (but) not even a succession of rejoicings inimical to your devotion, O Lord.

Since, O Lord, you are the birth-place of all beauty, whatever is placed on you becomes precious, be it a gem or a blade of grass.

Ibid. XVI. 20, 26.

अशेषपूजासत्कोशे त्वत्पूजाकर्मणि प्रभो ।
 अहो करणवृन्दस्य कापि लक्ष्मीर्विजृम्भते ॥

Oh! some wonderful beauty shines forth in my faculties in the act of worshipping you, O Lord, an act which comprehends worship of all kinds.

Ibid. XVII. 44.

भक्तिलक्ष्मीसमृद्धानां किमन्यदुपयाचितम् ।

एतया वा दरिद्राणां किमन्यदुपयाचितम् ॥

दुःखान्यपि सुखायन्ते विषमप्यमृतायते ।

मोक्षायते च संसारो यत्र मार्गः स शाङ्करः ॥

For those affluent with the wealth of devotion, what is there to be sought? and for those bankrupt of it, what else is there to be sought?

In the seeking of Lord Sankara, even miseries become joys, poison becomes nectar and Samsara itself becomes liberation.

Ibid. XX. 11, 12.

SRIKANTHACHARYA

निजशक्तिभित्तिनिर्मित-

निखिलजगज्जालचित्रनिकुरुम्बः ॥

स जयति शिवः परात्मा

निखिलागमसारसर्वस्वम् ॥

The Brahmasutra Bhashya, 2.

That Siva is all-glorious, the Supreme Self, the essence of all the Scriptures, who has drawn on the wall of His own Energy the frescoes of the entire universe.

The Brahmasutra Bhashya, 2,

YAMUNACHARYA

नमोनमो वाङ्मनसातिभूमये
नमोनमो वाङ्मनसैकभूमये ।
नमोनमोऽनन्तमहाविभूतये
नमोनमोऽनन्तदयैकसिन्धवे ॥

न धर्मनिष्ठोऽस्मि न चात्मवेदी
न भक्तिमांस्त्वच्चरणारविन्दे ।
अकिञ्चनोऽनन्यगतिः शरण्य
त्वत्पादमूलं शरणं प्रपद्ये ॥

न निन्दितं कर्म तदस्ति लोके
सहस्रशो यन्न मया व्यधायि ।
सोऽहं विपाकावसरे मुकुन्द
क्रन्दामि संप्रत्यगतिस्तवाग्रे ॥

Obeisance again and again to Him who is beyond the reach of speech and thought but has still to be sought only through them; obeisance again and again to Him of great and limitless powers; obeisance again and again to the one ocean of unbounded compassion.

O Saviour of the refugees! I am not righteous; I have not realised my Self; I have not even devotion towards your lotus-feet; bereft of anything, with no other resort, I seek your feet as refuge.

There is not one condemned act in the world which has not been committed by me thousands of times; such a person as that, I helplessly cry now, O Mukunda, before you, when those acts are fructifying calamitously.

निमज्जतोऽनन्तभवार्णवान्त-
 श्चिराय मे कूलमिवासि लब्धः ।
 त्वयापि लब्धं भगवन्निदानी-
 मनुत्तमं पात्रमिदं दयायाः ॥

अभूतपूर्वं मम भावि किं वा
 सर्वं सहे मे सहजं हि दुःखम् ।
 किंतु त्वदग्रे शरणागतानां
 पराभवो नाथ न तेऽनुरूपः ॥

निरासकस्यापि न तावदुत्सहे
 महेश हातुं तव पादपङ्कजम् ।
 रुषा निरस्तोऽपि शिशुस्स्तनंधयो
 न जातु मातुश्चरणौ जिहासति ॥

भवन्तमेवानुचरन्निरन्तरं
 प्रशान्तनिःशेषमनोरथान्तरः ।
 कदाहमैकान्तिकनित्यकिंकरः
 प्रहर्षयिष्यामि सनाथजीवितः ॥

Sinking in the vast sea of Samsara, I have found you, at last, like the shore ; and you have also, O Lord, found in me now the best candidate for your compassion.

What is going to happen to me that has not already happened ? I endure everything ; misery has become native to me ; but, O Master, it is not proper for you, that, in your presence, those who have taken shelter under you should be humiliated.

Great Lord, even though you push me away, I am not able to give up your lotus-feet ; never does the suckling baby desire to leave off its mother's side, even though it has been thrust aside in anger.

Ceaselessly bearing obedience to you alone, with all my other desires completely extinguished,—when shall I exhilarate you by being your eternal and exclusive servant and (so) fulfil the purpose of my life ?

अविवेकघनान्धदिङ्मुखे
 बहुधा संततदुःखवर्षिणि ।
 भगवन् भवदुर्दिने पथः
 स्खलितं मामवलोकयाच्युत ॥

न मृषा परमार्थमेव मे
 शृणु विज्ञापनमेकमग्रतः ।
 यदि मे न दयिष्यसे ततो
 दयनीयस्तव नाथ दुर्लभः ॥

मम नाथ यदस्ति योऽस्म्यहं
 सकलं तद्धि तवैव माधव ।
 नियतस्वमिति प्रबुद्धधी-
 रथवा किंनु समर्पयामि ते ॥

The Stotraratna.

Most stable Lord! look at me who have strayed away from the (right) path in the dark rainy day of Samsara, when the quarters are blinded with the clouds of ignorance and there is a heavy and ceaseless down-pour of misery.

This is not a lie; it is true; listen first to this one plaint of mine; if you do not pity me, then, O Lord, you will hardly get one to be pitied.

Lord, what I have and what I am, all that, O Madhava, is yours only; rather, what shall I offer you, knowing fully that all this is inevitably your own?

The Stotraratna.

S

RAMANUJACHARYA

सर्वधर्मांश्च सन्त्यज्य सर्वकामांश्च साक्षरान् ।
लोकविक्रान्तचरणौ शरणं तेऽवजं विभो ॥

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च गुरुस्त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

तवानुभूतिसंभूतप्रीतिकारितदासताम् ।
देहि मे कृपया नाथ न जाने गतिमन्यथा ॥

The Gadyatraya.

S

Abandoning all Dharmas and all my desires including salvation, I sought as refuge. O Lord, your feet that strode the universe.

You are my mother, father, kinsman and preceptor; you are my lore and wealth; God of gods. you are everything to me.

Lord, kindly grant me thy service which follows the love born of my experience of Thee: I know of no other course.

The Gadyatraya.

SRIVATSANKAMISRA

पापीयसोऽपि शरणागतिशब्दभाजो

S

नोपेक्षणं मम तवोचितमीश्वरस्य ।

S

त्वद्ज्ञानशक्तिकरुणासु सतीषु नेह

पापं पराक्रमितुमर्हति मामकीनम् ॥

The Atimanushastava, 61

For you who are the Lord, it is not proper to be indifferent to me, your refugee, though I am very sinful; before your Knowledge, Power and Compassion, my sin cannot assert itself.

The Atimanushastava, 61.

PARASARABHATTA

पितेव त्वत्प्रेयान् जननि परिपूर्णांगसि जने
हितस्रोतोवृत्त्या भवति च कदाचित्कलुषधीः ।
किमेतन्निर्दोषः क इह जगतीति त्वमुचितै-
रुपायैर्विस्मर्य स्वजनयसि माता तदसि नः ॥

The Srigunaratnakosa, 52.

O Mother, like a father, your Lord, sometimes becomes ill-disposed, though with good intent, towards one who is full of sin. "What is this? Who, in this world, is flawless?"—through suitable means such as these words, you make Him forget (our) sins, and make us your own; hence are you Mother to us.

The Srigunaratnakosa, 52.

VEDACHARYA

त्वत्क्षान्तिः खलु रङ्गराज महती
तस्याः पुनस्तोषणे
पर्याप्तं न समस्तचेतनकृतं
पापं ततो मामकम् ।

लक्ष्यं नेति न मोक्तुमर्हसि
यतः कुत्रापि तुल्यो मया
नान्यस्सिध्यति पापकृत्तदधुना
लब्धं तु नोपेक्ष्यताम् ॥

The Kshamashodasi, 3

O Lord of Sritangal! your compassion is omnivorous; not even the sins of all living beings are enough to appease it, more so my sins alone. You should not (therefore) overlook me as beneath your requirements, for you will never get a sinner like me; hence ignore not what has come to you.

The Kshamashodasi, 3.

VEDANTADESIKA

(VENKATANATHA)

न्यस्याम्यकिंचनः श्रीमन्ननुकूलोऽन्यवर्जितः ।
विश्वासप्रार्थनापूर्वमात्सरक्षाभरं त्वयि ॥

श्रीमन्नभीष्टवरद त्वामस्मि शरणं गतः ।
एतद्देहावसाने मां त्वत्पादं प्रापय स्वयम् ॥

मां मदीयं च निखिलं चेतनाचेतनात्मकम् ।
स्वकैङ्कर्योपकरणं वरद स्वीकुरु प्रभो ॥

त्वदेकरक्ष्यस्य मम त्वमेव करुणाकर ।
न प्रवर्तय पापानि प्रवृत्तानि निवर्तय ॥

अकृत्यानां च करणं कृत्यानां वर्जनं च मे ।
क्षमस्व निखिलं देव प्रणतार्तिहर प्रभो ॥

Lord of Lakshmi! poor, belonging to you and bereft of any other help, I place the burden of my safety on you, confiding in you and entreating you.

ॐ Lord of Lakshmi, giver of boons, I have sought you for succour; at the end of this life, you yourself lead me to your feet.

Bounteous Lord! me, and everything mine, animate and inanimate,—accept as complements in your servitude.

Abode of compassion! me who can be saved by you alone, you yourself prevent from doing any (more) sins and the sins I have done, you yourself obliterate.

Lord who removes the distress of those who have bowed to you! the commission of the prohibited acts and the omission of the enjoined acts—forgive me all this.

The Nyasadasaka.

धर्मद्रुहं सकलदुष्कृतिसार्वभौम-
 मात्मानभिज्ञमनुतापलवोज्झितं माम् ।
 वैतानसूकरपतेश्वरणारविन्दे
 सर्वमहे ननु समर्पयितुं क्षमा त्वम् ॥

The Bhustuti, 30.

O all-bearing Goddess Earth! you indeed will be able to lead me to the lotus-feet of the Lord who took the Sacrificial Boar-form,—me an enemy of Dharma, prince of all sinners, one who knows not himself and is devoid of even a shade of repentance.

The Bhustuti, 30.

त्वं चेत्प्रसीदमि तवास्मि समीपतश्चे-
 स्वय्यस्ति भक्तिरनघा करिशैलनाथ ।
 संसृज्यते यदि च दासजनस्त्वदीयः
 संसार एष भगवन्नपवर्ग एव ॥

The Varadarajapanchasat, 46.

O Lord Varadaraja! if you become gracious, if I am (always) by your side, if there is (in me) pure devotion to you, if I am in the company of those who are your servants—then this Samsara is surely Salvation itself.

The Varadarajapanchasat, 46.

त्वदेकतन्त्रं कमलासहाय
 स्वेनैव मां रक्षितुमर्हसि त्वम् ।
 त्वयि प्रवृत्ते मम किं प्रयासैः
 त्वय्यप्रवृत्ते मम किं प्रयासैः ॥

The Ashtabhujashtaka, 6.

Lord of Lakshmi! at your own initiative, you yourself must protect me, who am dependent on you alone; if you take the initiative, why should I worry? And what use my worrying, if you do not?

The Ashtabhujashtaka, 6.

त्वयि रक्षति रक्षकैः किमन्यैः
 त्वयि चारक्षति रक्षकैः किमन्यैः ।
 इति निश्चितधीः श्रयामि नित्यं
 नृहरे वेगवतीतटाश्रयं त्वाम् ॥

The Kamasikashtaka, 8.

When you save, what use are other saviours? And when you would not save, what use are other saviours? With this conviction, I ever resort to you, O Man-Lion God on the banks of the Vegavati!

The Kamasikashtaka, 8.

सकलागमानां निष्ठा

सकलसुराणामप्यान्तर आत्मा ।

सकलफलानां प्रसूतिः

सकलजनानां समः खलु नतसत्य त्वम् ॥

संकल्पकर्णधारः

किंकरसत्य भवसागरेऽतिगभीरे ।

अनघस्त्वं खलु पोत

आत्मना कृपासमीरेण प्रयुक्तः ॥

दृष्टस्वपरस्वभावाः

पुरुषा गृहीत्वा स्वामिनस्तव शीलम् ।

नाथ नतसत्य सधृणा

न मुञ्चन्ति कथमपि सर्वजनसौहार्दम् ॥

मानमदेष्यामि त्वर-

दम्भासूयाभयामर्षलोभमुखाः ।

दृश्यन्ते न मोहसुता

दोषा दासानां सत्य तव भक्तानाम् ॥

O Lord who never fails His worshippers!
you are the final rest of all the Vedas,
the inner Soul of all the gods, the source
of all fruits, one who is equal towards
all people.

O Lord who never fails His servants!
you are the safest boat in the deep sea of
Samsara, the boat at whose helm sits your
own Will (to help), the boat which is
propelled by yourself with the wind of
your own compassion.

O Lord who never fails his worshippers!
those who have known their own and
others' natures, follow you their Lord, in
their conduct and are compassionate, never
give up the attitude of friendliness towards
all people.

O Lord who never fails His servants!
the evils born of delusion, like pride,
infatuation, jealousy, intolerance, vanity,
detraction, fear, anger and avarice, are not
seen in your devotees.

सर्वेष्वपि निर्वैराः

शरणागतस्य गृहीतशाश्वतधर्माः ।

गतसङ्गास्तव भक्ता

यान्ति त्वामेव दुर्लभमितरैः ॥

भक्तास्तावकसेवा-

रसभरिताः सकलरक्षणोत्सुकरुचिना ।

करणानि धरन्ति चिरं

काङ्क्षितमोक्षा अप्यच्युत त्वया स्थापिताः॥

अच्युत विषयाक्रान्तं

भवार्णवावर्तभ्रमिनिमज्जन्तम् ।

जननी स्तनंधयमिव

मामुद्धृत्य सेवस्व स्वयं पथ्यम् ॥

The Achyutasataka.

वृषगिरिगृहमेधिगुणा

बोधबलैश्वर्यवीर्यशक्तिमुखाः ।

दोषा भवेयुरेते

यदि नाम दये त्वया विनाभूताः ॥

The Dayasataka, 75.

O Lord who never fails your refugees! free from enmity to any, upholding the eternal Dharmas, bereft of mundane attachments,—your devotees attain you who are hard to be attained by others.

O Achyuta! your devotees, full with the pleasure of serving you, still keep their bodies alive for long in the desire and yearning for saving all people, being so appointed by you, though they are anxious for their own deliverance also.

O Achyuta! as a mother her child, lift me up who am overpowered by the sensual pleasures and am sinking in the whirlpool of the ocean of Samsara, and you yourself treat me with what is wholesome.

The Achyutasataka.

O compassion (of the Lord)! all these merits of the Lord like Knowledge, Strength, Lordliness, Potency and Energy will become flaws, if they are to be without you.

The Dayasataka, 75.

VENKATADHVARIN

नैवापवर्गमतिदुर्गममर्थये त्वां
 न स्वर्गमम्ब न ततोऽप्यपरं च सौख्यम् ।
 अभ्यर्थये हरिसखि त्वयि भक्तिमात्र-
 मत्रापि चिन्तयसि चेदथ किं करोमि ॥

मा कोपं कुरु मातरेकमधुना जल्पामि धृष्टो वचः
 शक्तिः कर्तुमकर्तुमन्यथयितुं जागर्ति येयं त्वयि ।
 तल्लेशो मम चेदसेत्स्यदमृतं सर्वाननेभ्यं क्षणात्
 विद्मो नैवमुपेक्षसे घनकृपा कस्मात्त्वमस्मानिति ॥

The Lakshmisahasra, XXIII. 16, 17.

Mother, I do not seek of you salvation, so hard to attain; nor heaven, nor any other kind of happiness. (Beloved) companion of Hari! I seek of you only devotion to you, and if you hesitate (to grant) even this, what shall I do?

Mother, don't become angry; audaciously, I am making one statement: The power that is in you to do, undo, and alter,—had I a modicum of it, I would have led everybody to immortality in a moment; we know not why, with so much compassion, you are (still) indifferent to us in this manner.

धावन्तमुच्चतरदुर्विषयाटवीषु
 सारङ्गशाबमिव शश्वदपाङ्गजालैः ।
 मामच्युतस्य महिषि प्रसभं गृहीत्वा
 नित्यं विधेहि युवयोरनुकूलवृत्तिम् ॥

मातर्हिताहितविवेकविहीनमेतं
 मन्दं मुकुन्दवरवर्णिनि मामनार्यात् ।
 मार्गान्निवर्तयितुमर्हसि मङ्गश्रु माता
 कूपे निपित्सुमपि डिम्भमुपेक्षते किम् ॥

विश्वस्य धात्रि भवती परिपास्यतीति
 विश्वस्य सम्यगभयं तु वयं चरामः ।
 निःश्रेयसं गमय वा निरयं नयेवा
 कीर्तिं लभस्व यदि वा महतीमकीर्तिम् ॥

Queen of the stable Lord! catching by force in the net of your glance this self of mine, always gamboling, like a fawn, in the high ranges of the forests of evil enjoyments, make it permanently obedient to you and to your Lord.

Mother, Beloved of Mukunda! you yourself must speedily turn me away from the ignoble path, I myself being stupid and bereft of discrimination between good and evil. Is a mother indifferent towards her child which is desirous of jumping into a well?

Mother of the universe! trusting that you will protect, we go about in absolute security; take us to beatitude or to perdition; (it is left to you to) earn fame or to reap utter infamy.

Ibid. XXIV. 2-4.

अधरं मधुरं वदनं मधुरं
नयनं मधुरं हसितं मधुरम् ।
हृदयं मधुरं गमनं मधुरं
मधुराधिपतेरखिलं मधुरम् ॥

वचनं मधुरं चरितं मधुरं
वसनं मधुरं वलितं मधुरम् ।
चलितं मधुरं भ्रमितं मधुरं
मधुराधिपतेरखिलं मधुरम् ॥

S

गीतं मधुरं पीतं मधुरं
भुक्तं मधुरं सुप्तं मधुरम् ।
रूपं मधुरं तिलकं मधुरं
मधुराधिपतेरखिलं मधुरम् ॥

The Madhurashtaka.

एनस्स्तमस्तोमदिवाकराय
भक्तस्य चिन्तामणिसाधकाय ।
अशेषदुःखामयभेषजाय
नमोऽस्तु गोपीजनवल्लभाय ॥

The Gopijanavallabhashtaka, 8.

Sweet is His lip ; sweet His face ; sweet His eye ; sweet His smile ; sweet His heart ; sweet His gait ; sweet is everything about the Lord of Madhura (Krishna).

Sweet are His words ; sweet are His deeds ; sweet His dress, sweet His lilt ; sweet His movement, sweet His wanderings, sweet is everything about the Lord of Madhura.

Sweet is His singing, sweet His drinking, sweet His eating ; sweet His sleeping ; sweet His form, sweet His forehead-mark, sweet everything about the Lord of Madhura.

The Madhurashtaka.

Obeisance be to the beloved of the cowherd lasses, the sun dispelling the dense darkness of sin, the all-giving gem to the devotee, the medicine (that cures) all painful maladies of miseries.

The Gopijanavallabhashtaka, 8.

VITTHALESVARA

यदैन्यं त्वत्कृपाहेतुर्न तदस्ति ममाण्वपि ।
तां कृपां कुरु राधेश यया तदैन्यमाप्नुयाम् ॥

सर्वेषां जीवितं लोके दृष्टं सर्वार्थसाधकम् ।
ग्लान्येकफलकं जातमधुना मम जीवितम् ॥

न लब्धस्तादृशः कोऽपि यस्याग्रे स्वमनोगताम् ।
वार्तामुक्त्वा स्वमात्मानं क्षणं विश्रामयाम्यहम् ॥

अद्य श्वो वा परश्वो वा कदाचित्कृपयिष्यति ।
नाथ इत्याशया सर्वं गतं जन्म करोमि किम् ॥

स्वभावतः सदा मेघः सर्वेषां जीवनप्रदः ।
जाने तस्यैव दौर्भाग्यं सोऽपि यं समुपेक्षते ॥

विज्ञप्तौ वापराधे वा पाखण्डे वा मदुक्तयः ।
पर्यवस्यन्ति कुत्रेति न जानेऽहं विमूढधीः ॥

दुर्भगासि तथापि त्वं मा त्यज स्वप्रियान्तिकम् ।
कदाचित्कृपया पश्येत् प्रियस्तद्भाग्ययोगतः ॥

That meekness which alone can call forth your compassion, I do not possess even in the slightest degree. Lord of Radha, show that compassion (towards me) whereby I may attain that meekness.

In this world, life is seen to bear all fruits to all people; but to me life has borne only the fruit of fatigue.

I have found not one (so far) before whom I may tell what is in my heart and relieve myself for (at least) a moment.

To-day, to-morrow, or the day after, or some other day, the Lord will show His mercy—in this hope has the whole life been spent; what shall I do?

The cloud by nature gives water and life to all; but if even that cloud ignores one, methinks, it is one's own misfortune.

Stupefied in mind, I do not know if my words would form an appeal, or an offence or even heresy.

(My soul!) you are unfortunate; still, don't you leave the side of your lover; perhaps, that fortune smiling, your lover will sometime be pleased to see you.

The Vijnapti.

HARIDASA

सर्वसाधनहीनस्य पराधीनस्य सर्वतः ।
पापपीनस्य दीनस्य श्रीकृष्णः शरणं मम ॥

सदा विषयकामस्य देहारामस्य सर्वथा ।
दुष्टस्वभाववामस्य श्रीकृष्णः शरणं मम ॥

विवेकधैर्यभक्त्यादिरहितस्य निरन्तरम् ।
विरुद्धकरणासक्तेः श्रीकृष्णः शरणं मम ॥

The Srikrishnasaranashtaka.

दुष्टतमोऽपि दयारहितोऽपि
विधर्मविशेषकृतिप्रथितोऽपि ।
दुर्जनसङ्गरतोऽप्यवरोऽपि
कृष्ण तवास्मि न चास्मि परस्य ॥

लोभरतोऽप्यभिमानयुतोऽपि
परहितकारणकृत्यकरोऽपि ।
क्रोधपरोऽप्यविवेकहतोऽपि
कृष्ण तवास्मि न चास्मि परस्य ॥

The Panchaksharamantragarbha Stotra, 1-2.

To me bereft of all means of salvation, looking up to others for everything, fat with sin, and pitiable, Sri Krishna is the refuge.

To me always desirous of sense-pleasures, always delighting only in the body and perverse because of my wicked nature, Sri Krishna is the refuge.

To me devoid of discrimination, firmness, devotion and the like, and ceaselessly engrossed in doing the wrong thing, Sri Krishna is the refuge.

The Srikrishnasaranashtaka.

Though I am most wicked, merciless, notorious for committing heinous sins, delighting in the company of the bad, though I am low, Krishna, I am yours, never another's.

Though I am avaricious and haughty, though I have not done (one) act productive of good to others, though I am irate and lost in ignorance, I am yours, Krishna, not another's.

The Panchaksharamantragarbha Stotra, 1-2.

MADHVACHARYA

(ANANDATIRTHA)

कुरु भुङ्क्ष्व च कर्म निजं नियतं
हरिपादविनम्रधिया सततम् ।
हरिरेव परं हरिरेव गुरुः
हरिरेव जगत्पितृमातृगतिः ॥

न ततोऽस्त्यपरं जगदीड्यतमं
परमात्परतः पुरुषोत्तमतः ।
तदलं बहुलोकविचिन्तनया
प्रवर्णं कुरु नानसमीशपदे ॥

यततोऽपि हरेः पदसंस्मरणे
सकलं ह्यघमाशु लयं व्रजति ।
स्मरतस्तु विमुक्तिपदं परमं
स्फुटमेष्यति तत्किमपाक्रियते ॥

The Dvadasa Stotra, III.

With your mind always submissive to the feet of Hari, do your own ordained duties and enjoy (their fruits). Hari alone is the Supreme; He alone is the preceptor, father, mother and refuge of the (whole) world.

Beyond that Hari, the Ultimate, the Transcendent, the Supreme Being, there is nothing worthy of worship for the world. Therefore, enough with contemplating (heaven and the) other (celestial) regions; direct your mind towards the Master's feet.

Even when one attempts to think of the feet of Hari, all his sin disappears at once; to one who does think of Him, the supreme state of Deliverance comes beyond doubt. Why throw it away?

The Dvadasa Stotra, III.

निजपूर्णसुखामितबोधतनुः
 परशक्तिरनन्तगुणः परमः ।
 अजरामरणः सकलार्तिहरः
 कमलापतिरीड्यतमोऽवतु नः ॥

Ibid. IV.

अक्षयं कर्म यस्मिन् परे स्वर्पितं
 प्रक्षयं यान्ति दुःखानि यन्नामतः ।
 अक्षरो योऽजरः सर्वदैवामृतः
 कुक्षिगं यस्य विश्वं सदाजादिकं
 प्रीणयामो वासुदेवं देवतामण्डलाखण्डलम् ॥

Ibid. VIII.

The Lord of Lakshmi, the Supreme, whose body is His own full Bliss and unbounded Knowledge, of supreme power and of limitless excellences, bereft of old age or death, the remover of the misery of all, the most worshipful—may He protect us.

Ibid. IV.

We gratify that Vasudeva, the king of the galaxy of gods, by dedicating properly to whom, (man's) act becomes imperishable, by (the utterance of) whose names (all) miseries perish, who is the imperishable, the unaging and the eternally immortal, and within whose womb is all this existent universe, from Brahma downwards

Ibid. VIII.

VADIRAJA

अयोग्यविषये स्वामिन् सर्वथा न मनो भवेत् ।
चाञ्चल्यं मूलतः छिन्धि दुराशां हर दूरतः ॥

दुर्बुद्धिं च न मे देहि दुःशास्त्रावर्तने रतिम् ।
हापयस्व च दुर्मानं दुर्गुणं मोक्षय प्रभो ॥

दुस्सङ्गं दुष्क्रियां छिन्धि हर लोकाटनात्पदौ ।
न नियांजय चक्षूषि परदारादिदर्शने ॥

दुष्प्रतिग्रहदुस्स्पर्शं करौ मा चोदय ध्रुवम् ।
अपकर्षतु जिह्वां मे लोकवार्तादुरन्नतः ।
दुर्वार्तादुष्टशब्देभ्यो निवर्तय हरे श्रुती ॥

भवदिच्छानुगं चेतो योग्यसद्विषयं भवेत् ।
यद्विच्छालाभसन्तुष्टं निश्चाञ्चल्यं भवेत्त्वयि ॥

Master, let my mind never be in improper things; cut to the roots my fickleness; cast afar my evil desires.

Don't give me evil thought or desire to read bad literature; Lord, remove my false pride and free me from evil traits.

Sunder my evil company and evil acts; prevent my feet from idly roaming about; do not direct my eyes to seeing others' wives and the like.

Do not urge my hands to receive presents from bad people and to touch prohibited objects, from gossip and eating bad food, let my tongue be drawn away; Hari, turn my ears away from scandal and evil words.

Let my mind become obedient to your will, fixed on proper and good things, contented with what is obtained by chance and rid of (all) fickleness

The Prarthanasaka Stotra.

हितं न जानाम्यहितं न जाने
 नाकर्तुमीशो न च कर्तुमीशः ।
 यथा नटन्नाटकदारुयन्त्रं
 तथा हरेः प्रेरणयैव वर्ते ॥

The Krishnastuti, 1.

स्वमुद्धर्तुं हरे वेत्ति किं कूपे पतितः पशुः ।
 क्षिपन्नङ्घ्रिं मुहुः क्रन्दन् कृपां जनयति प्रभो ॥

मां हि जीवन्मृतं कर्तुं यतन्ते परितः खलाः ।
 तान्निहत्य हरे शीघ्रं सेवायां ते नियुङ्क्ष्व माम् ॥

The Haryashtaka, 1, 5.

I know not what is beneficent to me and what is detrimental; I am master enough neither to do nor not to do; just as the puppet in the play which dances, so do I have my being (purely) at Lord Hari's own instance.

The Krishnastuti, 1.

Hari, does a cow fallen into a well know to get out of it by itself? It can only kick its legs, bellow and, O Lord, excite the pity (of the passer-by.)

The wicked around me try to make me a living corpse; Hari, kill them quickly and ordain me in your service.

The Haryashtaka, 1, 5.

न धनं न जनं न सुन्दरीं
 कवितां वा जगदीश कामये ।
 मम जन्मनि जन्मनीश्वरे
 भवताञ्जकिरहैतुकी त्वयि ॥

अयि नन्दतनूज किंकरं
 पतितं मां विषमे भवाम्बुधौ ।
 कृपया तव पादपङ्कज-
 स्थितधूलीसदृशं विचिन्तय ॥

नयनं गलदश्रुधारया
 वदनं गद्गदरुद्धया गिरा ।
 पुलकैर्निश्चितं वपुः कदा
 तव नामग्रहणे भविष्यति ॥

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।
 शून्यायितं जगत्सर्वं गोविन्दविरहेण मे ॥

आश्लिष्य वा पादरतां पिनष्टु मां
 अदर्शनान्मर्महतां करोतु वा ।
 यथा तथा वा विदधातु लम्पटो
 मत्प्राणनाथस्तु स एव नापरः ॥

O Lord of the world! I desire not wealth, men about me, beautiful woman or poesy. In every birth, let me have disinterested devotion to you, the Lord.

O Krishna! kindly consider like the speck of dust at your lotus-feet me, your servant, fallen into the tempestuous sea of Samsara.

When will my eye become tearful in joy, throat choked and body horripilated by uttering your name?

Because of my separation from Lord Govinda, a moment became an aeon, my eyes went raining (tears) and the whole world turned void.

Let Him embrace and crush me who am devoted to His feet; or strike me at the vitals by keeping Himself away from me. Let that gay fellow do whatever he likes with me; He alone is the Lord of my life, none else.

The Sikshashtaka, 4-8.

न वै याचे राज्यं न च कनकमाणिक्यविभवं
 न याचेऽहं रम्यां सकलजनकाम्यां वरवधूम् ।
 सदा काले काले प्रमथपतिना गीतचरितो
 जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥

हर त्वं संसारं द्रुततरमसारं सुरपते
 हर त्वं पापानां विततिमपरां यादवपते ।
 अहो दीनेऽनाथे निहितचरणो निश्चितमिदं
 जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥

The Jagannathashtaka, 7, 8.

I beg not for a kingdom or riches of gold and ruby ; I beg not for a beautiful, excellent and all-fascinating bride. Ever and anon—and at all times—let my Lord, the Lord of the Universe, whose exploits are sung by Siva, be within sight of me.

Lord of the gods ! quickly end this sapless mundane life of mine ; chief of the Yadavas, destroy the vast accumulation of sins. Oh ! let my Lord, the Lord of the Universe, who surely places His feet on the pitiable and the forlorn, be within sight of me.

The Jagannathashtaka, 7, 8.

RUPAGOSVAMIN

दैन्यार्णवे निमग्नोऽस्मि मन्तुग्रावभरार्दितः ।
दुष्टे कारुण्यपारीण मयि कृष्ण कृपा कुरु ॥

Weighed down with the stone of sin,
I am submerged in the sea of wretchedness.
Oh All-merciful Krishna ! be compassionate
towards me who am sinful.

The Stavamala,

The Pranamapranaya Stava, 13.

यदक्षम्यं तु युवयोः सकृद्भक्तिलवादपि ।
तदागः कापि नास्त्येव कृत्वाशां प्रार्थये ततः ॥

मधुराः सन्ति यावन्तो भावाः सर्वत्र चेतसः ।
तेभ्योऽपि मधुरं प्रेम प्रसादीकुरुतं निजम् ॥

नाथितं परमेवेदमनाथजनवत्सलौ ।
स्वं साक्षाद्वास्यमेवास्मिन् प्रसादीकुरुतं जने ॥

The Karpanyapanjika Stotra, 17, 24, 26.

मधुरेश माधुरीमय माधव मुरलीमल्लिकामुग्ध ।
मम 'मदनमोहन मुदा मर्दय मनसो महामोहम् ॥

The Govindabirudavali, 59.

There is no sin anywhere which you two (Radha and Krishna), cannot excuse on the score of an atom of an occasional devotion. Hoping thus, I beseech you.

Favour (us) with your love which is sweeter than whatever things there are in the whole world that are sweet to (our) hearts.

O Radha and Krishna, affectionate towards the helpless! this is the greatest request (of mine); favour this person with servitude to you.

The Karpanyapanjika Stotra, 17, 24, 26.

Lord of Madhura, sweetness embodied, Madhava, beautiful with your excellent flute, enchanter of even the god of Love! destroy with delight the great delusion in my mind.

The Govindabirudavali, 59.

OTHER STOTRAS

॥ इतरस्तोत्राणि ॥

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
रुचीनां वैचित्र्यादजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-
विधेयस्यासीद्यस्त्रिनयन विषं संहृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः ॥

The Siva Panchastavi, Pushpadanta's

Mahimnasstava, 7, 14.

As the (one) ocean, of all waters, you are the one goal of the men who, by the variety of taste, take to the several paths, straight or winding, considering this as superior and that as wholesome among the differing paths—the Vedas, the Samkhya, the Yoga, the Saiva and the Vaishnava faiths.

To you, O three-eyed Lord, who, out of compassion, placed yourself at the service of the gods and demons who were alarmed at the sudden, impending annihilation of the universe, and suppressed the poison (by swallowing it yourself), the stain (of that poison) on your neck certainly imparts beauty. To one who is labouring for the removal of the world's dangers, even the scars (he gets) are praiseworthy.

The Siva Panchastavi, Pushpadanta's

Mahimnasstava, 7, 14.

हृत्वा समस्तमशुभं भवपापराशिं
ईश प्रकाशमनिशं स्ववलादिना मे ।

तेजोनिधानममलं भगवन् प्रयच्छ
सर्वज्ञतायुतमशेषकरं शिवत्वम् ॥

The Siva Panchastavi: Malhana's Stotra.

Destroying the whole heap of inauspicious sin born of Samsara, O Lord, grant me that Sivahood which shines forth for all time by virtue of your innate qualities of power and the like, which is, as it were, a mass of effulgence, pure, and accompanied by omniscience and omnipotence.

The Siva Panchastavi : Malhana's Stotra.

सर्वेषां हृदि विद्यसे शिव ततस्त्वद्ध्यानयोगेन किं
विश्वस्योपरि वर्तसे यदि तदा त्वत्पादमूले नतिः ।
त्रैलोक्यं त्वाय लीयते यदि तदा त्वत्प्राप्त्युपायैरलं
सत्यप्यायतने तना । कमपरं दैवं नरोऽर्चिष्यति ॥

एनांसि मानसिकवाचिककायिकानि
कुर्मस्तथापि चरणं शरणं ददीथाः ।
यो दोषवन्तमपि रक्षति रक्षितासौ
को वा न रक्षति निरागसमिन्दुमौले ॥

आयुषि महति विलम्बो
भवति भवत्पदपङ्कजप्राप्त्यै ।
हीने भवदाराधन-
विघात इत्युभयमथापि किं कुर्मः ॥

O Siva, you are in the heart of everybody; then, what need is there for the concentrated meditation on you? If you are established above everything, (all) obeisance is (necessarily) (only) at your feet. If all the three worlds merge in you (only), enough with ways to attain you. If our bodies themselves form your temple, which other thing, more divine, shall man worship?

We commit sins, mental, oral and physical; still, give us your feet for refuge. He is a (true) protector who protects even the erring. Who does not protect, O Siva, a sinless person?

If life is long, there is delay in reaching your lotus feet; if it is short, there is an end of your worship. Either way, we know not what to do.

The Siva Panchastavi:
Bilhana's Stotra.

मन्त्राभ्यासो नियमविधयः तीर्थयात्रानुरोधः
ग्रामे भिक्षाचरणमुटजे बीजवृत्तिर्वने वा ।
इत्यायासे महति रमतामप्रगल्भः फलार्थे
स्मृत्यैवाहं तव चरणयोर्निर्वृतिं साधयामि ॥

The Siva Panchastavi:

Dandin's Anamayastava.

The repetition of Mantras, methods of self-control, observing (prescribed) pilgrimages, mendicancy in villages or living by (picked up) grains in huts or forests—let the inept delight in these great hardships supposed to be fruitful. By simply contemplating your feet, I achieve the Great Repose.

The Siva Panchastavi :

Dandin's Anamayastava.

एको देवः स जयति शिवः केवलज्ञानमूर्तिः
 देवी सा च त्रिभुवनमिदं यद्विभूतिप्रपञ्चः ।
 यत्कूटस्थं मिथुनमविनाभावसंवन्धयोगात्
 मिश्रीभूतं तदखिलजगज्जन्मबीजं नमामि ॥

ये दारिद्र्योपहतवपुषः ये च दौर्भाग्यतप्ताः
 ये वा शत्रुव्यसनविकला ये च मौख्यावतप्ताः ।
 ये वा कैश्चित्त्रिनयन दृढं पीडिता दुःखशोकैः
 तेषामेकस्त्वमसि शरणं तर्षितानामिवाम्भः ॥

श्लाघ्यं जन्म श्रुतिपरिणतिः सत्क्रियायां प्रवृत्तिः
 प्रौढिः शास्त्रे ललितमधुरा संस्कृता भारती च ।
 स्फोटा लक्ष्मीः वपुरतिदृढं चन्द्ररेखाङ्गमौले
 युष्मत्सेवापदविरहितं सर्वमेतत्पलालम् ॥

बन्धच्छेदादिह तनुभृतां यत्त्वया साकमैक्यं
 सा चेन्मुक्तिः शिव किमनया यातु यद्बान्धकूपम् ।
 त्वं मे स्वामी भवदनुचरः शर्व यत्सर्वदाहं
 तद्धि श्लाघ्यं स्वपतिपदवीं कामयन्ते न भृत्याः ॥

There is one God, Siva, above all, the embodiment of pure consciousness, and so is that one Goddess, of whose glory all these three worlds are an amplified expression. To this primal couple, united together ever inseparably, the source of the whole universe—I bow.

Those who are afflicted with poverty, misfortune, mishaps from enemies, ignorance and those, O three-eyed Lord, who are severely stricken with miseries and sorrows of all kinds—of all these you are the one refuge, like water unto the thirsty.

Good birth, ripeness of learning, initiative to do good acts, proficiency in the Sastras, graceful, sweet and refined speech, ample riches, an iron constitution, all this, O moon-crested God, is mere chaff, if it affords no opportunity for serving you.

If that identity with you which is said to follow the breaking away of bondage, for men, is liberation, what is it for. O Siva? Let it be thrown into the desolate well. You are my Master and, if I am your servant for all time, that is indeed laudable, O Siva. Servants do not desire their Masters' state.

The Siva Panchastavi:
Halayudha's Stotra.

प्रसीद परदेवते मम हृदि प्रभूतं भयं
 विदारय दरिद्रतां दलय देहि सर्वज्ञताम् ।
 विधेहि करुणानिधे चरणपद्मयुग्मं स्वकं
 निवारय जरामृती त्रिपुरसुन्दरि श्रीशिवे ॥

Please, O Supreme Goddess ! tear
 asunder the fear in my heart ; cut asunder
 the wretchedness ; grant omniscience.
 O Tiipurasundari, abode of compassion,
 place your lotus-feet (on me) ; ward off
 old age and death.

Durvasas :

The Saktimahimnasstuti, 55.

त्वद्रूपैकनिरूपणप्रणयिताबन्धो दृशोस्त्वद्गुण-
 ग्रामाकर्णनरागिता श्रवणयोस्त्वत्संस्मृतिश्चेतसि।
 त्वत्पादार्चनचातुरी करयुगे त्वत्कीर्तनं वाचि मे
 कुत्रापि त्वदुपासनाव्यसनिता मे देवि मा शाम्य-
 तु ॥

Let not the steadfast love of my eyes
 for seeing nothing besides your form ever
 come to an end ; let not my ear's passion
 for listening to your excellences ever come
 to an end ; let not your constant memory
 ever fade from my mind ; let not the
 adeptness of my hands in the worship of
 your feet ever disappear ; let not the
 singing of your glory ever cease on my
 tongue ; never let my preoccupation with
 your worship, O Goddess, come to
 an end.

The Devi Panchastavi,

The Charchastava, 27.

रे मूढाः किमयं वृथैव तपसा कायः परिक्लिश्यते
 यज्ञैर्वा बहुदक्षिणैः किमिति रे रिक्तोक्रियन्ते गृहाः।
 भक्तिश्चेदविनाशिनी भगवतीपादद्वयी सेव्यता-
 मुन्निद्राम्बुरुहातपत्रसुभगा लक्ष्मीः पुरो धावति ॥

नमामि यामिनीनाथलेखालंकृत कुन्तलाम्।
 भवार्नी भवसंतापनिर्वापणसुधानदीम् ॥

The Devī Panchastavi :

The Ghatastava, 19, 21.

O fools ! why is the body thus tortured in vain with penance ? O, why are (your) houses emptied thus by sacrifices involving huge fees and gifts ? If you can have permanent devotion, adore the feet of the Blessed Goddess ; the Goddess of Wealth, beautiful with the umbrella of the full-blown lotus, will run piloting your way.

I bow to Goddess Bhavani, with tresses decked with the lunar digit, the ambrosial river which quenches the burning heat of Samsara.

The Devi Panchastavi,

The Ghatastava, 19, 21

शुनां वा वह्नेर्वा खगपरिषदो वा यदशनं
कदा केन केति क्वचिदपि न कश्चित्कलयति ।
अमुष्मिन्विश्वासं विजहिहि ममाह्वाय वपुषि
प्रपद्येथाश्चेतः सकलजननीमेव शरणम् ॥

पिता माता भ्राता सुहृदनुचरः सन्न गृहिणी
वपुः क्षेत्रं मित्रं धनमपि यदा मां विजहति ।
तदा मे भिन्दाना सपदि भयमोहान्धतमसं
महाज्योत्स्ने मातर्भव करुणया संनिधिकरी ॥

The Devi Panchastavi,

The Sakalajanastava, 7, 37.

O, my Mind ! none ever knows where,
how, and when (this body) is going to
become food for dogs or fire or birds;
quickly do you give up (your) trust in
this body; seek for refuge only the
Mother of all.

When my father, mother, brother,
acquaintances, servant, house, housewife,
body, lands, friends, and riches leave me,
do kindly, at that time, appear before me,
O Mother, and destroy at once the
darkness of my fear and delusion,
O Great Moon-light !

The Devi Panchastavi,

The Sakalajanastava, 7, 37.

शिव शिव पश्यन्ति समं
 श्रीकामाक्षीकटाक्षिताः पुरुषाः ।
 विपिनं भवनममित्रं
 मित्रं लोष्टं च युवतिविम्बोष्ठम् ॥

कौतुकिना कम्पायां
 कौसुमचापेन कीलितेनान्तः ।
 कुलदैवतेन महता
 कुङ्कुममुद्रां धुनोतु नः प्रतिभा ॥

Muka : The Panchasati,
 The Aryasataka, 48, 63.

Oh! equanimously do those who are blessed by Goddess Kamakshi look at forest and mansion, foe and friend, a lump of clay and the charming lip of a damsel.

Let our Imagination blossom, breaking the closed bud-like state, as a consequence of our great patron deity driven into our being, the flower-bowed Kamakshi delighting on the banks of the Kampa.

Muka : The Panchasati,
The Aryasataka, 48, 63.

कदा दूरीकर्तुं फट्टदुरितकाकालजनितं
 महान्तं संतापं मदनपरिपन्थिप्रियतमे ।
 क्षणात्ते कामाक्षि त्रिभुवनपरीतापहरणे
 पटीयांसं लप्स्ये पदकमलसेवामृतरसम् ॥

यशस्सूते मातर्मधुरकवितां पक्षमलयते
 श्रियं दत्ते चित्ते कमपि परिपाकं प्रथयते ।
 सतां पाशग्रन्थि शिथिलयति किं किं न कुरुते
 प्रपन्ने कामाक्ष्याः प्रणतिपरिपाटी चरणयोः ॥

Muka : The Panchasati,
 The Padaravindasataka, 22, 99.

When shall I, O Kamakshi, the beloved of Siva, get the ambrosia of serving at your lotus feet, most effective in removing immediately the afflictions of all the three worlds, so that I might expel from me the severe anguish produced by the sharp poison of sin?

Mother, it produces fame; accelerates sweet poesy; grants prosperity; manifests an uncommon maturity of the mind; slackens the knots of bondage on the good; what does not the constant obeisance at your feet, O Kamakshi, do to those who resort to you?

Muka : The Panchasati,

The Padaravindasataka, 22, 99.

जननि भुवने चङ्क्रम्येऽहं कियन्तमनेहसं
 कुपुरुषकरभ्रष्टैर्दुष्टैर्धनैरुदरंभरिः ।
 तरुणकरुणे तन्द्राशून्ये तरङ्गय लोचने
 नमति मयि ते किञ्चित् काञ्चीपुरीमणिदीपिके ॥

खण्डीकृत्य प्रकृतिकुटिलं कल्मषं प्रातिभश्री-
 शुण्डीरत्वं निजपदजुषां शून्यतन्द्रं दिशन्ती ।
 तुण्डीराख्ये महति विषये स्वर्णवृष्टिप्रदात्री
 चण्डी देवी कलयति रतिं चन्द्रचूडालचूली ॥

धनेन न रमामहे खलजनान्न सेवामहे
 न चापलमयामहे भवभयान्न दूयामहे ।
 स्थिरां तनुमहेतरां मनसि किञ्च काञ्चीरत-
 स्सरान्तककुटुम्बिनीचरणपल्लवोपासनाम् ॥

Muka : The Panchasati,
 The Stutisataka, 28, 74, 85.

Mother, how long am I to crawl (here) on earth, filling my belly with the wretched money unwillingly let fall by mean men? O jewel-lamp in the city of Kanchi! waft a little your looks, energetic and of potent compassion, over me, obeisant before you.

Sundering the encrustation which is responsible for the crookedness in nature and gifting, to those that resort to her feet, the pride of the eminence of an ever-alert vision, there delights in the great Tundira territory (Kanchi), the moon-crested Goddess Chandi, the giver of downpours of gold.

We wallow not in riches; we serve not the wicked; we flirt not (with any pleasure); we worry not about the fears of life. Steadily do we practise in our minds the adoration of the sprout-like feet of the Beloved of Siva, who delights in Kanchi.

Muka . The Panchasati,

The Stutisataka, 28, 74, 85.

नास्था धर्मे न वसुनिचये नैव कामोपभोगे
 यद्यद्भव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।
 एतत् प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
 त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥

सरसिजनयने सशङ्खचक्रे
 मुरभिदि मा विरमस्व चित्त रन्तुम् ।
 सुखतरमपरं न जातु जाने
 हरिचरणस्सरणामृतेन तुल्यम् ॥

हे लोकाश्शृणुत प्रसूतिमरणव्याधेश्चिकित्सामिमां
 योगज्ञास्समुदाहरन्ति मुनयो यां याज्ञवल्क्यादयः ।
 अन्तर्ज्योतिरमेयमेकममृतं कृष्णाख्यमापीयतां
 तत् पीतं परमौषधं वितनुते निर्वाणमात्यन्तिकम् ॥

I hanker not after Dharma, hoards of wealth, or enjoyment of objects of pleasure. Whatever is to happen in accordance with my past acts, let that happen, O Lord. This one thing I seek for and regard highly : let there be in this and in my future lives unshaken devotion to your lotus feet.

O Mind ! refrain not from delighting in the lotus-eyed Lord, armed with conch and discus, the destroyer of demon Mura. Anything more happy I never knew ; nor anything equal to the nectar of the thought of the feet of Lord Hari.

Ye men ! listen to this cure for the disease of birth and death, which Yajna-
valkya and other sages, the experts,
prescribe : drink that one nectar called
Krishna, the inscrutable effulgence within
you ; when drunk, that supreme medicine
gives you relief once for all.

[Kulasekhara : The Mukundamala.]

तत्त्वं ब्रुवाणानि परं परस्मात्
 मधु क्षरन्तीव मुदां पदानि ।
 प्रवर्तय प्राञ्जलिरस्मि जिह्वे
 नामानि नारायणगोचराणि ॥

आम्नायाभ्यसनान्यरण्यरुदितं कृच्छ्रवतान्यन्वहं
 मेदश्छेदफलानि पूर्तविधयस्सर्वे हुतं भस्मनि ।
 तीर्थानामवगाहनानि च गजस्नानं विना यत्पद-
 द्वन्द्वाम्भोरुहसंस्मृतिं विजयते देवस्स नारायणः॥

मा द्राक्षं क्षीणपुण्यान् क्षणमपि भवतो
 भक्तिहीनान् पदाब्जे
 मा श्रौषं श्राव्यवन्धं तवचरितमपास्या-
 न्यदाख्यानजातम् ।
 मा स्प्राक्षं माधव त्वामपि भुञ्जपते
 चेतसापह्वानान्
 मा भूवं त्वत्सपर्याव्यतिकररहितो
 जन्मजन्मान्तरेऽपि ॥

O my Tongue! I bow to you; start on the names referring to Lord Narayana, names which connote the truth which is greater than the great, which drip honey, and which are the abode of delight.

That God Narayana is all-glorious, bereft of the contemplation of whose lotus feet, the recitals of scriptures become wailings in wilderness, daily austerities fruitful only as methods of slimming, all benefactions but oblations on ash and baths in sacred waters futile like the bath of an elephant.

Let me not see, even for a moment, the unfortunate who are devoid of devotion to your feet; let me not listen to pleasant stories other than those of yours; O Madhava, Lord of the universe, let me not even think of those who deny you; and in this and my future lives, let me not be deprived of opportunities of worshipping you.

Kulasekhara . The Mukundamala.

शत्रुच्छेदैकमन्त्रं सकलमुपनिषद्वाक्यसंपूज्यमन्त्रं
 संसारोत्तारमन्त्रं समुपचिततमस्संघनिर्याण-
 मन्त्रम् ।
 सर्वैश्वर्यैकमन्त्रं व्यसनभुजगसंदष्टसंज्ञाणमन्त्रं
 जिह्वे श्रीकृष्णमन्त्रं जप जप सततं जन्मसाफल्य-
 मन्त्रम् ॥

व्यामोहप्रशमौषधं मुनिमनोवृत्तिप्रवृत्त्यौषधं
 दैत्येन्द्रार्तिकरौषधं त्रिजगतां संजीवनैकौषधम् ।
 भक्तात्यन्तहितौषधं भवभयप्रध्वंसनैकौषधं
 श्रेयः प्राप्तिरौषधं पिव मनः श्रीकृष्णदिव्यौष-
 धम् ॥

इदं शरीरं परिणामपेशलं
 पतत्यवश्यं श्लथसन्धि जर्जरम् ।
 किमौषधैः क्लिश्यसि मूढ दुर्मते
 निरामयं कृष्णरसायनं पिव ॥

O Tongue ! utter, utter incessantly the Mantra of Krishna, the Mantra which makes life fruitful, the one Mantra which destroys enemies, is esteemed by the Upanishads, takes one across Samsara, liquidates the accumulated heap of ignorance, is the sole means to all kinds of supremacy, the Mantra which saves those who are bitten by the serpent of evil attachment.

O Mind ! take the divine medicine called Krishna, the medicine which removes delusion, stimulates the mental activities of sages, does harm to the demon-chiefs, the one rejuvenating tonic of the three worlds, most beneficent to His devotees, the sole remedy for the fear of Samsara, the medicine which leads to (lasting) welfare.

This body, turning delicate with age, loose and worn out, perishes unavoidably. Ignorant fool ! why trouble yourself with medicines ? Drink the elixir of Krishna, which rids you of all diseases.

Kulasekhara : The Mukundamala.

सार्धं समृद्धैरमृतायमानै-
 राधमायमानैर्मुरलीनिनादैः ।
 मूर्धाभिषिक्तं मधुराकृतीनां
 दालं कदा नाम विलोकयिष्ये ॥

पुनः प्रसन्नेन मुखेन्दुतेजसा
 पुरोऽवतीर्णस्य कृपामहाम्बुधेः ।
 तदेव लीलामुरलोरवामृतं
 समाधिविघ्नाय कदा नु मे भवेत् ॥

अधीरबिम्बाधरविभ्रमेण
 हर्षार्द्रवेणुस्वरसंपदा च ।
 अनेन केनापि मनोहरेण
 हा हन्त हा हन्त मनो धुनोति ॥

Lilasuka :

The Krishnakarnamrita, I. 23, 34, 36.

With the rich ambrosial strains of the flute filled by His mouth,—when shall I behold that Lad, the crowned Emperor of all forms of beauty ?

When will it rise to disturb me from my trance,—that nectar of the music of the charming flute of that ocean of compassion, incarnated before me with the exceedingly pleasing lustre of His moon-like face ?

Oh, Oh ! my heart is all tremour with this charming somebody, with graces playing on his red quivering lip, with rich notes flowing from His flute, soaked in delight !

Lilasuka :

The Krishnakarnamrita, I. 23, 34, 36.

हे देव हे दयित हे जगदेकबन्धो
 हे कृष्ण हे चपल हे करुणैकसिन्धो ।
 हे नाथ हे रमण हे नयनाभिराम
 हा हा कदा नु भवितासि पदं दृशोर्मे ॥

अमून्यधन्यानि दिनान्तराणि
 हरे त्वदालोकनमन्तरेण ।
 अनाथबन्धो करुणैकसिन्धो
 हा हन्त हा हन्त कथं नयामि ॥

माधुर्यादिपि मधुरं मन्मथतातस्य किमपि कैशोरम् ।
 चापल्यादिपि चपलं चेतो मम हरति किं कुर्मः ॥

Lilasuka :

The Krishnakarnamrita, I. 40, 41, 64.

O God ! O Dear ! the one friend of the universe ! O frisking Krishna ! O ocean of compassion ! O Master, O Beloved, O delighter of our eyes ! Oh, when will you come within my sight ?

These days are accursed, O Hari, without your sight. Alas ! friend of the helpless, unique ocean of compassion ! How shall I spend them ?

Sweeter than sweetness, livelier than liveliness, the childhood of Krishna, the Father of Love, carries away my heart. What shall I do ?

Lilasuka :

The Krishnakarnamrita, I. 40, 41, 64.

प्रेमदं च मे कामदं च मे
 वेदनं च मे वैभवं च मे ।
 जीवनं च मे जीवितं च मे
 दैवतं च मे देव नापरम् ॥

जय जय जय देव देव देव
 श्रवणमनोनयनामृतावतार ।
 जय जय जय देव देव देव
 त्रिभुवनमङ्गलदिव्यनामधेय ॥

अनुग्रहद्विगुणविशाललोचनैः
 अनुस्वनद्वेणुगलद्द्रवामृतैः ।
 यतो यतः प्रसरति मे विलोचनं
 ततस्ततः स्फुरतु तवैव वैभवम् ॥

Lilasuka :

The Krishnakarnamrita, I. 99, 103, 107.

God, there is nothing besides you to give me love, to grant me my desires; no other sensation, no other wealth; no other livelihood, no other life and no other God.

Hail, hail, hail, O God of incarnation, nectar to our ears, mind and eyes! Hail, O God, of glorious name, bringing welfare to all the three worlds!

Wherever my eye travels, in all those places, let your glorious form alone shine—with eyes twice-broad with graciousness, and with ambrosial music flowing from the continuously singing flute.

Lilasuka :

The Krishnakarnamrita, I, 99, 103, 107.

अथि मुरलि मुकुन्दस्मेरवक्त्रारविन्द-
 श्वसनमधुरसङ्गे त्वां प्रणम्याद्य याचे ।
 अधरमणिसमीपं प्राप्तवत्यां भवत्यां
 कथय रहसि कर्णे मद्दशां नन्दसूनाः ॥

व्यत्यस्तपादमवतंसितवर्द्धिवर्द्ध
 साचीकृतानननिवेशितवेणुरन्ध्रम् ।
 तेजः परं परमकारुणिकं पुरस्तात्
 प्राणप्रयाणन्मये मम संनिधत्ताम् ॥

निधिं लावण्यानां निखिलजगदाश्चर्यनिलयं
 निजावासं भासां निरवधिकनिःश्रेयसरसम् ।
 सुधाधारासारं सुकृतपरिपाकं मृगदशां
 प्रपद्ये माङ्गल्यं प्रथममधिदैवं कृतधियाम् ॥

Lilasuka .

The Krishnakarnamṛta, II. 11. 22, 45.

O flute that has known the taste of the honeyed breath from the beaming lotus face of Mukunda! I bow to you now and beseech you: when you have reached the proximity of the jewel lip of Nanda's son, speak to Him, in secret, at His ear, about my plight.

With legs crossed, with peacock's feathers as plumes, with the flute-hole placed at the tilted face,—may such an effulgence, the supremely compassionate, appear before me at the time of my death.

A treasure-trove of all beauty, the retreat of worlds' wonders, lustres' own house, the essence of the endless bliss, a downpour of ambrosia, the fruition of the good fortune of the Gopis,—I seek as refuge that primary auspiciousness, the God of those of disciplined minds.

Lilasuka :

The Krishnakarnamrita, II. 11, 22, 45.

उपासतामात्मविदः पुराणाः
 परं परस्तान्निहितं गुहायाम् ।
 वयं यशोदाशिशुबाललीला-
 कथासुधासिन्धुषु लीलयामः ॥

करारविन्देन पदारविन्दं
 सुखारविन्दे विनिवेशयन्तम् ।
 वटस्य पत्रस्य पुटे शयानं
 बालं मुकुन्दं मनसा स्मरामि ॥

त्वयि प्रसन्ने मम किं गुणेन
 त्वय्यप्रसन्ने मम किं गुणेन ।
 रक्ते विरक्ते च वरे वधूनां
 निरर्थकः कुङ्कुमपत्रभङ्गः ॥

सन्ध्यावन्दन भद्रमस्तु भवते भोः स्नान तुभ्यं नमः
 भो देवाः पितरश्च तर्पणविधौ नाहं क्षमः क्षम्यताम् ।
 यत्र कापि निषद्य यादवकुलोत्तंसस्य कंसद्विषः
 स्मारंस्मारमघं हरामि तदलं मन्ये किमन्येन किम्॥

Lilasuka :

Krishnakarnamrita, II. 58, 100, 107.

Let the ancient knowers of the Self worship the great that is beyond and is hidden in the cave (heart); we sport in the nectar-rivers of the stories of the boyhood-sports of Yasoda's child.

I remember in my mind the child Mukunda lying in the hollow of a banyan leaf, placing with His lotus hand, His lotus foot in His lotus mouth.

If you become gracious, what use have I for any excellence? And if you do not become gracious, what use (then also) of any of my excellences? Whether their lovers love or not, equally are the saffron designs futile for the damsels.

Worship of Sandhya! well be it with you; O, Bath! obeisance to you; O gods and manes! I am incapable of gratifying you, excuse me, sitting somewhere, I shall think and think of the ornament of the Yadu race, the enemy of Kamsa, (Krishna) and destroy my sin; that I hold enough; of what use is the rest?

Lilasuka :

Krishnakarnamrita, II. 58, 100, 107.

जागृहि जागृहि चेतः न चिराय कृतार्थता भवतः ।
अनुभूयतामिदमिदं पुरस्स्थितं पूर्णनिर्वाणम् ॥

निर्वासनं हन्त रसान्तराणां
निर्वाणसाम्राज्यमिवावतीर्णम् ।
अव्याजमाधुर्यमहानिधान-
मव्याद् व्रजानामधिदैवतं नः ॥

तमसि रविरिवोद्यन् मज्जतामंबुराशौ
प्लव इव तृषितानां स्वादुवर्षीव मेघः ।
निधिरिव निधनानां दीर्घतीव्रामयानां
भिषगिव कुशलं नो दातुमायाति शौरिः ॥

Lilasuka :

Krishnakarnamrita III. 63, 76, 95.

Awake, awake, Mind! you are not blessed for long; enjoy this full beatitude standing before you.

The expeller of other *Rasas*, the kingdom of beatitude descended, the great treasure of natural beauty,—may the patron deity of the cowherd-hamlet protect us.

Krishna comes to us to bless us with welfare, like the sun rising in the darkness, like a boat to those sinking in the ocean, like a sweet-raining cloud to the thirsty, like a treasure to the poor, like a physician to those in chronic and advanced disease.

Lilasuka :

Krishnakarnamritra. III. 63, 76, 95.

मोहात्कृतः परिणयोऽप्यनयो महीयान्
 मूलं समस्तभवबन्धनदुर्गतीनाम् ।
 यस्मादुदेत्य दुरपत्यजनेन सृष्ट-
 स्नेहोऽस्मि वेष्टित इवात्कटनागपाशैः ॥

तत्पोषणाय विदुषापि मया समस्त-
 मौचित्यमुज्झितवतात्तवता कुकृत्यम् ।
 द्वारि श्ववल्लडितमेव कदीश्वराणां
 सोढावमानशतविक्रवमानसेन ॥

प्राग्यावदिन्द्रियगणः पट्टशक्तिरासी-
 त्स्वामिन् स तावदगमद्विषयेषु निष्ठाम् ।
 शक्तिक्षयेऽद्य स कथं भजते भवन्तं
 जन्मेति मे विफलमीश किमाः करोमि ॥

Loshtadeva :

Dinakrandana Stotra, 11, 12, 21.

Out of delusion, I married,—the greatest indiscretion, the root of all the mishaps upto bondage in Samsara, and developing attachment for the wretched offspring of which marriage, I am like one encircled by terrible serpent-nooses.

And for bringing up that family, wise though I am, I ignored all sense of propriety, accepted mean work and with a mind confounded by hundreds of insults (patiently borne), I cringed like a dog at the doors of low-minded rich men.

Master, previously, as long as my senses were active, they were engrossed in sense-pleasures; and, how is it, now when their powers have waned, they seek you? Thus has my life been barren, O Lord. Alas! What shall I do?

Loshtadeva:

Dinakrandana Stotra, 11, 12, 21.

कृत्वा पापमसावपोष्यत निजः कायो, न दीनो जनः
 वैवश्याल्लुठितं चिरं चरणयोः स्त्रीणां, गुरूणां न तु ।
 लोभोऽकारि मया धने, न सुकृते ; तेनानुतप्ये महत्
 किं शक्यं मम तत्र कर्तुमधुना, नाथ त्वमेका
 गतिः ॥

अहं पापी पापक्षपणनिपुणः शङ्कर भवान्
 अहं भीतो भीताभयवितरणे ते व्यसनिता ।
 अहं दीनो दीनोद्धरणविधिसज्जस्त्वं, इतर-
 न्नजानेऽहं वक्तुं कुरु सकलशोच्ये मयि दयाम् ॥

नासत्यव्यतिरेकतोऽक्षरमपि प्रायुङ्क्त यद्भारती
 नैवान्यत्परबाधतो यदसकृत्संचिन्तितं चेतसा ।
 नाकृत्यादितरत्र गात्रमतनोच्चेष्टां यथेष्टां च यत्
 सर्वत्रापि मया त्वमेव शरणं तत्राश्रितो धूर्जटे ॥

Loshtadeva:

The Dinakrandana Stotra, 48, 49, 54.

Committing sin, I nourished my body, not the poor man ; losing myself, I rolled at the feet of damsels, not at the feet of the teachers ; I was fond of wealth, not of doing good ; hence, I repent deeply ; (but) what can I do for that now ? O Lord ! you are my one refuge.

O Sankara, I am a sinner and you are an expert in destroying sin ; I am stricken with fear and your preoccupation is to afford security to the fear-stricken ; I am depressed and you are ever ready for lifting up the depressed , more than this, I do not know to speak ; show mercy towards me, pitied of all.

I have not uttered with my mouth even a single syllable without a touch of falsehood ; I have not contemplated with my mind at any time anything but harm to others ; and this body of mine has never engaged itself in any act except a crime, without any scruple. In respect of all these, O Siva, I have sought you alone as refuge.

Loshtadeva :

The Dinakrandana Stotra, 48, 49, 54.

मुक्तिर्हि नाम परमः पुरुषार्थ एक-
 स्तामन्तरायमवयन्ति यदन्तरज्ञाः ।
 किं भूयसा भवतु सैव सुधामयूख-
 लेखाशिखाभरणभक्तिरभङ्गुरा वः ॥

राकेन्दोरपि सुन्दराणि, हृदयग्राहीणि बालाङ्गना-
 मुग्धालापकथामृतादपि, परं हारीणि हारादपि ।
 अत्युत्तालशिखालबालवचसः संपूर्णकर्णामृत-
 स्यन्दीनि त्रिजगद्गुरोः स्तुतिकथासूक्तानि पुष्प-
 न्तु वः ॥

Jagaddhara,
 The Stutikusumanjali, III. 44, 58.

Why talk much? May you have that firm devotion to the moon-crested Siva, those who know the greatness of which consider as an impediment even that one supreme end of man called liberation.

More beautiful than the full moon, more enticing to the heart than even the nectar of the sweet talk of youthful damsels, more captivating than necklace, dripping more ear-filling ambrosia than the blabber of one's child of dancing locks—let the charming words of the stories in praise of the Father of the three worlds nourish you.

Jagaddhara,

The Stutikusumanjali, III. 44, 58.

अलौकिकाह्लादनिबन्धनं मनः -
 प्रसादनं स्वानुभवैकसाक्षिकम् ।
 प्रकाशतां नो हृदि पारमेश्वरं
 महो रहस्यं सुकवेर्गिरामिव ॥

Jagaddhara,
 The Stutikusumanjali, VII, 2.

शान्तं मनो यदि यमैर्नियमैः किमन्यैः
 वाणी यदि प्रियहिता स्तुतिचाटुभिः किम् ।
 कारुण्यमस्ति यदि किं व्रतहोमदानैः
 भक्तिर्भवे यदि किमन्यसुखाभिलाषैः ॥

Jagaddhara,
 The Stutikusumanjali, IX. 24.

Producer of a transcendental delight and a limpidity of the mind, evidenced solely by one's own experience, let the effulgence of the Supreme Lord flash forth in our hearts, like the secret (Rasa) of the words of a great poet.

Jagaddhara,
The Stutikusumanjali, VII, 2.

If the mind is subdued, what is the use of other processes of control? If (one's) speech is pleasing and benevolent, where is the need for flattery? If there is compassion, of what avail are vows, oblations and gifts? If there is devotion to Lord Siva, why desires for other kinds of happiness?

Jagaddhara,
The Stutikusumanjali, IX. 34.

वहतु सा रमणी रमणीयता-
 समृतमस्त्वमृतं मधु वा मधु ।
 भवतु निर्वृतिधाम तु यामिनी-
 रमणमण्डनसेवनमेव नः ॥

प्रियतमोऽसि मतेर्मम सा पुन-
 नं गुणवत्यपि ते हृदयंगमा ।
 इति महेश भवद्विरहातुरा
 भजति कामपि कामकदर्थनाम् ॥

भव भवत्परिरम्भरसोऽस्तु मा
 त्वदुपभोगविधौ तु कथैव का ।
 तव तु दर्शनमात्रककाङ्क्षिणीं
 मम मतिं कथमित्थमुपेक्षसे ॥

Jagaddhara,
 The Stutikusumanjali, X. 35, 53, 54.

पापः खलोऽयमिति नार्हसि मा विहातुं
 किं रक्षया कृतमतेरकुतोभयस्य ।
 यस्मादसाधुरधमोऽहमपुण्यकर्मा
 तस्मात्तवासि सुतरामनुकम्पनीयः ॥

Jagaddhara,
 The Stutikusumanjali, XI. 37.

Let the delightful damsel be delightful ;
let nectar be nectar ; let honey be
honey ; but to us, let the service of the
moon-crested God be the only thing
of pleasure.

O great Lord ! you are the most
beloved of my Mind ; she is not pleasing
to you, though she abounds in good
qualities. Hence, afflicted with separation
from you, she is undergoing indescribable
love-torture.

Let there not be for her the *Rasa* of
your embrace, Siva ; why mention your
enjoyment of her ? But, how do you
neglect her, this Mind of mine, yearning
just for a look of yours ?

Jagaddhara,
The Stutikusumanjali X. 35, 53, 54.

You should not abandon me as sinful
and wicked. What for is protection to
the knowing man who has no fear from
anywhere ? Since I am bad, low and
sinful, I am to be wholly pitied by you.

Jagaddhara,
The Stutikusumanjali, XI. 37.

परस्परतपस्संपत्फलायितपरस्परौ ।
प्रपञ्चमातापितरौ प्राञ्चौ जायापती स्तुमः ॥

Appayya Dikshita,
The Kuvalayananda, I.

We extol the (most) ancient Husband
and Wife, the parents of the universe
(Siva and Parvati), (who got each other as)
the fruit of each other's penance.

Appayya Dikshita,
The Kuvalayananda, I.

उद्धास्य योगकलया हृदयाब्जकोशं
धन्यैश्चिरादपि यथामति गृह्यमाणः ।

यः प्रस्फुरत्यविरतं परिपूर्णरूपः
श्रेयस्स मे दिशतु शाश्वतिकं मुकुन्दः ॥

Appayya Dikshita,

The Varadarajastava, 1.

May that Mukunda grant me the permanent welfare, He whom the blessed grasp, after a long time, according to the vision of each, opening up the lotus-bud of their hearts through the art of Yoga, but who is shining always in a form that is full in everyway.

Appayya Dikshita :

The Varadarajastava, 1.

नाहं रोद्धुं करणनिचयं दुर्नयं पारयामि
 स्मारंस्मारं जनिपथरुजं नाथ सीदामि भीत्या ।
 किं वा कुर्वे किमुचितमिह काद्य गच्छामि हन्त
 त्वत्पादाब्जप्रपदनमृते नैव पश्याम्युपायम् ॥

उलङ्घ्याज्ञामुडुपतिकलाचूड ते विश्ववन्द्य
 त्यक्ताचारः पशुवदधुना मुक्तलज्जश्चरामि ।
 एवं नानाविधभवततिप्राप्तदीर्घापराधः
 क्लेशाम्भोधिं कथमहमृते त्वत्प्रसादात्तरेयम् ॥

क्षाम्यस्येव त्वमिह करुणासागरः कृत्स्नमागः
 संसारोत्थं गिरिश सभयप्रार्थनादैन्यमात्रात् ।
 यद्यप्येवं प्रतिकलमहं व्यक्तमागस्सहस्रं
 कुर्वन्मूकः कथमिह तथा निस्त्रपः प्रार्थयेय ॥

अद्यैव त्वत्पदनलिनयोरर्पयाम्यन्तरात्मन्
 आत्मानं मे सह परिकरैरद्रिकन्याधिनाथ ।
 नाहं बोद्धुं तव शिव पदं न क्रिया योगचर्याः
 कर्तुं शक्नोम्यनितरगतिः केवलं त्वां प्रपद्ये ॥

Appayya Dikshita :

The Atmarpana Stuti, 10, 11, 12, 15.

I am not able to check my misbehaving senses ; thinking, time and again, of the pain on the way of life, I die in fright. What shall I do ? What is proper now ? Whither shall I go ? Alas ! besides taking refuge at your lotus feet, I find not any means.

Transgressing your command, O moon-crested Lord revered by the whole universe, I am now going about like an animal, abandoning all acts of good conduct and (utterly) unashamed ; how can I, an offender of this sort, for long, through a length of varied lives, cross the sea of misery without your grace ?

Surely, for the mere meekness of an anxious appeal, you, an ocean of compassion, are going to forgive, O Siva, the entire sin consequent on this mundane life ; but still, how could I shamelessly entreat you to do so, unable to speak as I am, openly committing every moment a thousand sins ?

O, our Immanent Soul, Lord of Parvati ! even now do I offer up myself, with everything about me, at your lotus feet. I cannot grasp with my intellect your state nor go through yogic exercises ; bereft of any other course, I simply resign myself to you.

Appayya Dikshita :
The Atmarpana Stuti, 10, 11, 12, 15.

दासोऽस्मीति त्वयि शिव मया नित्यसिद्धं निवेद्यं
 जानास्येतत्त्वमपि यदहं निर्गतिः संभ्रमामि ।
 नास्त्येवान्यन्मम किमपि ते नाथ विज्ञापनीयं
 कारुण्यान्मे शरणवरणं दीनवृत्तेर्गृहाण ॥

एकोऽसि त्वं शिव जनिमतामीश्वरो बन्धमुक्तयोः
 क्लेशाङ्गारावलिषु लुठतः का गतिस्त्वां विना मे ।
 तस्मादस्मिन्निह पशुपते घोरजन्मप्रवाहे
 खिन्नं दैन्याकरमतिभयं मां भजस्व प्रपन्नम् ॥

पापिष्ठोऽहं विषयचपलः संततद्रोहशाली
 कार्पण्यैकस्थिरनिवसतिः पुण्यगन्धानभिज्ञः ।
 यद्यत्येवं तदपि शरणं त्वत्पदाब्जं प्रपन्नं
 नैनं दीनं स्मरहर तवोपेक्षितुं नाथ युक्तम् ॥

Appayya Dikshita :

The Atmarpana Stuti, 20, 24. 28.

I have to submit to you what is an eternally settled fact,—that I am your slave! And you also know this that I am wandering about helplessly. O Lord, nothing else do I have to place before you; in your compassion, do accept the petition for shelter from this pitiable self of mine.

O Siva, you are the sole arbiter of bondage and release for those born (here); to me who am turning (like a worm) on the live coals of miseries, what go is there except you? Hence, succour me who have become exhausted on the current of this terrible life, extremely distressed and frightened, and have taken refuge (in you).

I am most sinful, prurient for sensuous pleasures, ever bent on doing harm, a permanent abode of wretchedness and innocent of even a trace of a meritorious act; still, it is not proper for you, O Lord Siva, to ignore this pitiable self of mine, a refugee at your lotus feet.

Appayya Dikshita :

The Atmarpana Stuti, 20, 24, 28,.

क्षन्तव्यं वा निखिलमपि मे भूतभावि व्यलीकं
 दुर्व्यापारप्रवणमथवा शिक्षणीयं मनो मे ।
 न त्वेवात्त्या निरतिशयया त्वत्पदाब्जं प्रपन्नं
 त्वद्विन्यस्ताखिलभरममुं युक्तमीश प्रहातुम् ॥

स्वप्ने वापि स्वरसविकसद्विव्यपङ्केरुहाभं
 पश्येयं किं तव पशुपते पादयुग्मं कदाचित् ।
 काहं पापः क्व तव चरणालोकभाग्यं तथापि
 प्रत्याशां मे घटयति पुनर्विश्रुता तेऽनुकम्पा ॥

न किञ्चिन्मेनेऽतः समभिलषणीयं त्रिभुवने
 सुखं वा दुःखं वा मम भवतु यद्भावि भगवन् ।
 समुन्मीलत्पाथोरुहकुहरसौभाग्यमुषि ते
 पदद्वन्द्वे चेतः परिचयमुपेयान्मम सदा ॥

You should either forgive all my past and future sins, or discipline my mind which is prone to evil engagements; it is never proper for you, O Lord, to abandon this person who has sought your lotus feet as shelter in his poignant distress and who has thrown all his burden on you.

O Lord of beings! shall I ever see, at least in dream, your lotus feet, shining like the celestial lotus blossoming of itself? Where am I, a sinner? And where is the good fortune of seeing your feet? Still, your far-famed compassion raises hope in me.

I considered nought else besides this, worth desiring in the three worlds; O Lord, happiness or misery, let whatever would happen, happen. May my mind cultivate always the intimacy of your feet, more beautiful than the heart of the lotus in bloom.

Appayya Dikshita

The Atmarpana Stuti, 30, 41, 47.

इदं सज्जीभूतं कृतमिदमिदं कार्यमधुने-
 त्ययं व्यर्थारम्भस्तव वत मनः शाम्यति कदा ।
 स खल्वागन्ता ते शिवभजनहीनस्य समयः
 समुद्यन्निर्घोषज्वलदशनिपातप्रतिभयः ॥

चिरात्कश्चिद्वाधः शिव इति वसत्यद्रिशिखरे
 स ते मायी भूत्वा धनमहरद्वंद्वं सुखनिधिम् ।
 स लब्धश्चेद्देवात्कचन पथि पाशैः स्मृतिमयैः
 सखे तं बध्नीया हृदय निभृतं दास्यति पुनः ॥

बुद्धे सुखैकरसिकासि विवेकयुक्ता
 संचिन्तयस्यहह किं विषयानभिज्ञा ।
 किं प्राप्तवत्यसि सुखं विषयानुषङ्गा-
 दुःखं विना तदलमीश्वरमाश्रय त्वम् ॥

Appayya Dikshita

The Manasollasa, 3, 15, 18.

“ This is ready , this has been done ; this has to be done now ”—Oh when will this futile activity of yours, O Mind, cease ? To you, devoid of devotion to Siva, will come that time, terrific like the fall of the thundering and blazing bolt.

For long, a hunter named Siva has been living on the mountain-top ; deceiving you, He robbed you of your great wealth, the treasure of happiness ; if you, fortunately, meet Him on the way, bind Him, O friend, my Heart, with the cords of meditation ; He will quietly give back (the treasure).

O Mind, you desire to enjoy only pleasure ; you are endowed with discrimination and you know ; (still) why do you, alas, contemplate the pleasures of the senses ? Have you, by your attachment to sensual pleasures, (ever) obtained happiness, unmixed with misery ? Enough, seek the Lord.

Appayya Dikshita :

The Manasollasa, 3, 15, 18.

अर्चामीति धिया यदेव कुसुमं क्षिप्त्वा जनो मुच्यते
विध्यामीति धिया तदेव विकिरन् भस्मीकृतो
मन्मथः ।

इत्याभ्यन्तरवृत्तिमात्ररसिको बाह्यानपेक्षश्च यः
स स दैवतं, तदितरो नाम्नापि नाम्नायते ॥

Nilakantha Dikshita,

The Sivotkarshamanjari, 2.

The same flower by throwing which with the intention of worship man gets liberated, Manmatha threw with the intention of striking and got reduced to ashes: that Lord who thus appreciates only the inner attitude and cares not for the external, is my God; another beside Him I will not even mention by name.

Nilakantha Dikshita,
The Sivotkarshamanjari, 2.

त्रातव्य एष इति चेत्करुणा मयि स्यात्
 त्रायस्व किं सुकृतदुष्कृतचिन्तया मे ।
 कर्तुं जगत्तिरयितुं च विशृङ्खलायाः
 कर्मानुरोध इति कं प्रति वञ्चनेयम् ॥

बन्धं हरिष्यसि सुखं वितरिष्यसीति
 निश्चप्रचं निखिलमम्ब तदास्त एव ।
 संप्रत्यहं त्वयि निधाय भरं समस्तं
 यन्निर्वृणोमि किमितोऽपि ममापवर्गे ॥

नाहं सहे तव कथाश्रवणान्तरायं
 नाहं सहे तव पदार्चनविच्युतिं वा ।
 मोक्षं दिशैतदविरुद्धमिदं न चेत्स्या-
 नैवास्तु मातरपवर्गमहोपसर्गः ॥

If you have the compassion towards me that I should be saved, save; why weigh my good deeds and sins? You who are unfettered to create or annihilate the world to abide by Karma! Who will be camouflaged by this?

Mother, that you will (in future) remove my bondage and extend to me happiness—all that is there undoubtedly. The immediate feeling of relief I have on throwing all burden on you,—what is there in salvation greater than this?

I bear not any impediment to the hearing of your exploits; I bear not dropping away from the worship of your feet. Assign to me a liberation that will not exclude these; if this is not possible, Mother, let me not have that great calamity of salvation.

Nilakantha Dikshita,

The Anandasagarastava, 42, 50, 52.

आचूडमाचरणमम्ब तवानुवार-
 मन्तस्सरन् भुवनमङ्गलमङ्गमङ्गम् ।
 आनन्दसागरतरङ्गपरम्पराभि-
 रान्दोलितो न गणयामि गतान्यहानि ॥

त्वत्संनिधानरहितो मम मास्तु देशः
 त्वत्तत्त्वबांधरहिता मम मास्तु विद्या ।
 त्वत्पादभक्तिरहितो मम मास्तु वंशः
 त्वच्चिन्तया विरहितं मम मास्तु चायुः ॥

Nilakantha Dikshita,
 The Anandasagarastava, 53, 104.

O Mother! Constantly contemplating within myself, crest to feet, each limb of yours, which bestows welfare on the universe, and rocked on the billows of an ocean of bliss, I count not the days passing.

Let me not be in a place devoid of your presence, let me not learn any lore which does not enlighten me on the truth of you; let not my family and descendents be (ever) bereft of devotion to your feet; let me not have a life empty of your contemplation.

Nilakantha Dikshita,
The Anandasagarastava, 53, 104.

रमामुखाम्भोजविकासनक्षमः
 जगत्त्रयोद्धोधविधानदीक्षितः ।
 कदा मदज्ञानविभावरिं हरे
 हरिष्यति त्वन्नयनारुणोदयः ॥

अयि दीनतरं दयानिधे
 दुरवस्थं सकलैस्समुज्झितम् ।
 अधुनापि न मां निभालयन्
 भजसे हा कथमश्मचित्ताम् ॥

क्षुधितस्य न हि त्रपास्ति मे
 प्रतिरथ्यं प्रतिगृह्यतः कणान् ।
 अकलङ्क यशस्करं न ते
 भवदीयोऽपि यदन्यमृच्छति ॥

Panditaraja Jagannatha,
 The Kurunalahari 6, 13, 18

Hari! When shall the sunrise of your look, which throws into bloom the lotus of Lakshmi's face and wakes up the three worlds, destroy the night of my ignorance?

By not looking at me even now when I am wretched, most pitiable and abandoned by all, O, abode of Compassion, how is it you are stone-hearted?

Hungry as I am, I am not ashamed of going about receiving morsels in every street; (but) O, stainless Lord, it is not to your credit that one belonging to you should seek (help from) another.

Panditaraja Jagannatha,
The Karunalahari, 6, 13, 18.

अहमेव हि दोषदूषितः
 भगवंस्त्वां समुपालभे मुधा ।
 रमणीविरहज्वरज्वल-
 न्नमृतांशुं कुमतिर्विनिन्दति ॥

अथ सर्वमिदं मयोज्झितं
 भवतोऽन्यन्न हि किञ्चिदर्थये ।
 मम मानसगोचरीभव-
 त्वरविन्दाक्ष तवाद्भुतं वपुः ॥

वज्रं पापमहीभृतां भवगदोद्रेकस्य सिद्धौषधं
 मिथ्याज्ञाननिशाविशालतमसस्तिग्मांशु-
 बिम्बोदयः ॥
 क्रूरक्लेशमहोरुहामुरुतरज्वालाजटालः शिखी
 द्वारं निर्वृतिसन्नो विजयते कृष्णेतिवर्णद्वयम् ॥

Panditaraja Jagannatha,
 The Karunalahari, 33, 39, 58.

(But) O Lord, it is myself, indeed, that is vitiated by flaws and hence (do I) foolishly find fault with you; burning with the fever of separation from his beloved, the (lover) with an affected mind, abuses the nectar-rayed moon.

Now, I have renounced everything; besides you, I seek for nothing else, O lotus-eyed Lord! let your wonderful form come within the reach of my mind.

A thunderbolt in shattering the mountains of sins, a proven medicine for the advanced disease of Samsara, the sunrise to the vast darkness of the night of ignorance, a furious bonfire to the trees of life's cruel afflictions, the door to the mansion of bliss—the couple of syllables 'Krishna' is all-victorious!

Panditaraja Jagannatha,
The Karunalahari, 33, 39, 58.

दशायामेतस्यामपि शिवदये ते विमुखता
 मयीत्थं चेन्ममो महति विषदब्धावहमसौ ।
 अक्रीत्यब्धौ मग्ना त्वमपि मम यत्किञ्चन भव-
 त्वपि स्वोद्वारे वा भवतु भवती प्राद्यमवती ॥

करुणे तरुणेन्दुधरः त्वद्वशवतीति तव निशम्य यशः॥
 तस्यावलम्बमीहे तद्वदने प्रतिभुवा त्वया भाव्यम् ॥

श्रीकण्ठाय क्ष्वेलं रोचितवत्या दये ननु भवत्या ।
 मामकमन्तुकदम्बे केवलमम्बेह वद विलम्बः कः ॥

प्रसीद करुणेऽधुना मनसि मे शिवं स्थापया-
 नपायिनमुमासखं कुरु च मय्यनुग्राहकम् ।
 तथानिशमिहासनं शिवपदस्य जिह्वाञ्चले
 ददस्व मम काङ्क्षितद्वयमिदं त्वदेकायनम् ॥

O Siva's Compassion! if you are indifferent towards me even when I am in this plight, I will be drowned in the deep sea of calamity; but you also will get drowned in the sea of infamy; let anything happen to me, let you exert yourself in at least lifting yourself up.

O Compassion! having heard of your fame that Siva is under your control, I seek Him as support; you must guarantee my getting Him.

You, O Compassion, who made Siva relish (even) poison,—tell me, O Mother, why you hesitate, (on seeing) these sins of mine only.

Please, O Compassion, establish Siva in my mind now and make Him, the Imperishable Lord of Uma, gracious towards me; likewise make the word 'Siva' seated here for all time on the tip of my tongue. These two desires of mine are entirely dependent on you.

Sridhara Venkatesa (Ayyaval),

The Dayasataka, 28, 50, 64, 100.

स्वकीयैस्स्रोतोभिर्जगदखिलमाक्रामति कलौ
 निमग्नास्ते वर्णाश्रमनियतधर्मास्स्फुटमिदम् ।
 प्रलीना ध्यानादिर्भजनसृतिरेका पुनरये
 परित्रातुं विश्वं पुरभिदभिधे त्वं विजयसे ॥

शतं सन्त्वास्त्रायाः शतमपि पुराणागमगणा
 विहाय त्वामेते वितरितुमलं किं शिवधियम् ।
 अशेषग्लानिं या हरति भवती तु श्रममृते
 शिवाख्ये मातस्तामितरनिरपेशा वितरति ॥

जन्मास्य वार्यमिति ते जननि प्रसादो
 जायेत चेन्मयि तदस्तु शिवाभिधे सः ।
 त्वन्निष्ठताभरनिरन्तरतातिरम्यं
 यज्जन्म तन्मम न जीर्यतु ते नमोऽस्तु ॥

When *Kali* engulfs the entire world with its floods, it is clear, those Dharmas ordained for the respective *Varnas* and *Asramas* are (all) submerged; contemplation and other paths to reach God have all disappeared. O, Name of Lord Siva! you alone flourish as the one saviour of the universe.

Let *Vedas* be by hundreds; let *Puranas* and *Agamas* be by hundreds; without you, are these capable of giving one the thought of Siva? Mother! Name of Siva! you, who remove all (our) weariness, give (us), easily and without the assistance of any of those, that thought.

If you propose to show me the favour that I should be saved from birth, let that favour stand aside, O Mother, Name of Siva! Let not that birth be lost to me, which is most beautiful by uninterrupted absorption in you. Adoration be to you.

Sridhara Venkatesa (Ayyaval),

The Akhyashashti, 3, 7, 53.

अग्राह्यं वसु गृह्यते प्रभुरसंसेव्यश्च संसेव्यते
प्राणाश्चेदपि यान्ति यान्त्वतिथये नान्नं पुनर्दीयते ।
कुक्षिः स्वोऽपि न पुष्यते यदुदयाल्लोभं तमेवोज्झितुं
तस्मै प्राञ्जलिरस्मि दाशरथये श्रीजानकीजानये ॥

Ramabhadra Dikshita :

The Visvagarbhaslava, 43.

Unacceptable money is being accepted ; unworthy master is being served ; food is not offered to the guest even though he is dying ; even one's own hunger is not appeased. To get rid of that avarice to the rise of which these are due, I venerate Rama, the son of Dasaratha, the Lord of Sita

Ramabhadra Dikshita :

The Visvagarbhastava, 43.

येषामानननिस्सृतं खलु जगत्कर्णामृतं तावकं
 नामानन्तपुरेश सान्द्रसुखदं तापत्रयोन्मूलनम् ।
 तैस्साकं मम सङ्गमोऽस्त्वविरतं भक्तोत्तमैस्तावकैः
 अज्ञानामिह मादृशामपि नृणां सन्मार्गसंद-
 र्शिभिः ॥

यो नामानि जपत्यनन्त भवतोऽसौ जल्पको
 गण्यते
 यो मौनी तव पादचिन्तनरतः सोऽयं जडात्मे-
 ति च ।
 मूर्खैर्यत्र तदीश चित्रमवनौ घोरामयैः पीडिता
 अध्यस्यन्ति हि तिक्ततां सुमधुरेष्वप्युच्चकैर्व-
 स्तुषु ॥

H. H. Svati Tirunal Rama Varma of Travancore :
 The Bhaktimanjari, I. 30, 45.

Let me have, O Lord of Anantapura, the unbroken company of your foremost devotees who show the good path even to ignoramuses like me, and whose singing of your universally sweet name removes all the three kinds of suffering and produces intense delight.

That one uttering your names is counted a prattler by the fools and one who is silently engrossed in the meditation of your feet is counted a stupid man is no wonder in this world, O unbounded Lord! Those suffering from severe maladies impute bitterness of taste even to the sweetest things.

H. H. Svati Tirunal Ramavarma of Travancore :

The Bhaktimanjari, I. 30, 45.

अज्ञत्वादप्यजित सुगुणैर्वर्जितत्वात् कृपायाः
 पात्रत्वं मे यदि न हि तव श्रीधरास्तां तदेतत् ।
 जागर्त्येको ननु मम गुणो यत्त्वदेकाश्रयत्वं
 सोऽयं दोषान् हरति सकलान् पात्रतां चावहेन्मे॥

अम्भोजाक्ष प्रतिपदमढो नित्यमागस्सहस्रं
 तन्वानानामलमविदुषां मादृशां चापराधान् ।
 तुच्छीकुर्वन्नव करुणया निस्तुलानन्ददाऽग्रा
 नो चेत् का वा गतिरयि हरे नस्त्वदेकाश्रया-
 णाम् ॥

H. H. Svati Tirunal Rama Varma of Travancore :
 The Bhaktimanjari, II. 82, 83.

O, unvanquished Lord! O Lord who bears Lakshmi (on His chest)! If I am not worthy of your compassion because of my ignorance or lack of good qualities,—let that be; there is one good quality in me, dependence on you alone, and that, wiping away all my demerits, should make me deserve your compassion.

O Lotus-eyed Lord! Protect (us) with your compassion which bestows incomparable bliss, ignoring the mistakes of ignorant folk like me who, alas, every day and at every step, commit a thousand sins; otherwise, what is the go, O Hari, for us who have no other resort except you?

H. H. Svati Tirunal Ramavarma of Travancore :

The Bhaktimanjari, II. 82, 83.

हंहो महेश करुणामयमानसोऽसि
 किं मां न मोचयसि कन्दुकवत्पतन्तम् ।
 कर्माणि भोक्तुमिह सन्ति पुराकृतानि
 भुक्तेषु तेषु हर हे तव कः प्रसादः ॥

Balambhatta :

The Avimuktatattva.

Oh, Great Lord! you are one with a heart which is all compassion; why do you not liberate me who am being tossed (up and down) like a ball? (Do you say that) there are past Karmas (of mine) (whose consequences) I must experience (now)? O Hara! what is that grace (that would be shown) after I had gone through (all) those Karmas?

Balambhatta:

The Avimuktatattva.

अल्पबलकैटभादीन्

हत्वा गर्वं वृथा कुरुषे ।

मोहाभिधानमसुरं

जहि शीघ्रं शक्तिरस्ति यदि कृष्ण ॥

Sir Nrisimhabharatiswami of Sringeri :

Sri Krishnashtaka, 5.

O Krishna, you vainly boast, killing
Kaitabha and others of meagre strength;
if you (really) have power, kill quickly the
demon of my Delusion.

Sri Nrisimhabharatiswami of Sringeri :
Sri Krishnashtaka, 5.

पुण्यमम्ब न कृतं मतिपूर्वं
पापमेव रचितं त्वतियत्नात् ।
तेन तप्तमनिशं हृदयाब्जं
वाणि देहि मम पाण्यवलम्बम् ॥

Sri Nrisimhabharatiswami of Sringeri :
The Vanipanyavalambastava , II.

Mother! consciously I have done no act of virtue; with great effort, I have committed only sin; my tender heart is thereby suffering, day and night; O Goddess Vani! lend me your hand of support.

Sri Nrisimhabharatiswami of Sringeri :

The Vanipanyavalambastava, II.

वक्षोविदारणं य-

श्चक्रे हार्दं तमो हन्तुम् ।

शत्रोरपि करुणार्द्धि

नरहरिवपुषं नमामि तं विष्णुम् ॥

Sri Nrisimhabharatiswami of Sringeri :

The Sri Nrisimhasaptaka, 3.

I bow to that Vishnu in the form of Man-Lion, the ocean of compassion, who tore open the heart, (only) to destroy the inner darkness, of even His enemy.

Sri Nrisimhabharatiswami of Sringeri :

The Sri Nrisimhasaptaka, 3.

हेमाश्विनोः साम्यमतिं करोति
यत्पादपाथोरुहसक्तचित्तः ।

वैराग्यदानैकधुरंधरं तं
श्रीदक्षिणास्यं हृदि भावयेऽहम् ॥

Sri Nrisimhabharatiswami of Sringeri :
The Sri Dakshinasyanakshatramala Stotra, 26.

I contemplate in my heart God
Dakshinamurti, the one great giver who gives
dispassion, the devotee of whose lotus
feet values alike gold and brick.

Sri Nrisimhabharatiswami of Sringeri :
The Sri Dakshinasyanakshatramala Stotra, 26.

पापानि प्रशमं नयाशु समतां देहेन्द्रियप्राणगां
 कामादीनपि वैरिणो दृढतरान्मोक्षाध्वविघ्नप्रदान्।
 स्निग्धान्पोषय संततं शमदमध्यानादिमान् मोदतो
 मातस्त्वत्पदपङ्कजं हृदि सदा कुर्वे गिरां देवते ॥

Sri Nrisimhabharatiswami of Sringeri .

The Sri Dakshinasyanakshatramala Stotra, 26.

Quickly destroy my sins, the sense of mine' towards my body, senses and breath, and the powerful enemies, lust and the rest, the impediments on the way to liberation. Foster in me always the desirable qualities of quietude, self-control, meditation, and the rest. `O Mother, Goddess of Speech, joyously do I always cherish your lotus feet in my heart.

Sri Nrisimhabharatiswami of Sringeri :

The Sri Matripadapankajashtaka, 5

अद्वयतत्त्वसमाहितचित्तं प्रोज्ज्वलभक्तिपटावृत-
वृत्तम् ।

कर्मकलेबरमद्भुतचेष्टं यामि गुरुं शरणं भववैद्यम् ॥

नरदेव देव, जय जय नरदेव ॥

Swami Vivekananda.

I seek as refuge the preceptor, the physician for (the malady of) Samsara, with mind concentrated on the (one) Truth, without a second, with life wrapped in the resplendent garment of devotion, with body dedicated to service, of miraculous exploits. Hail, O God, in human form, O God, hail !

Swami Vivekananda.

व्याप्तचराचरभावविशेषं
चिन्मयमंकमनन्तमनादिम् ।
भैरवनाथमनाथशरण्यं
त्वन्मयचित्ततया हृदि वन्दे ॥

स्वात्मनि विश्वगते त्वयि नाथे
तेन न संसृतिभीतिकथास्ति ।
सत्स्वपि दुर्भरदुःखविमोह-
त्रासविधायिषु कर्मगणेषु ॥

अन्तक मां प्रति मा दृशमेनां
क्रोधकरालतमां विनिधेहि ।
शंकरचिन्तनसेवनधीरो
भीषणभैरवशक्तिमयोऽस्मि ॥

Abhinavagupta :
The Isvara Stotra or The Bhairava Stotra.

(O God !) With my mind becoming yourself, I bow in my heart (to you) Lord Bhairava, the Lord of the helpless, who pervades every kind of moving and static object, who is consciousness itself, the one Being devoid of end or beginning.

When you, the Lord, are my soul and the universe as well, there is no talk even of the fear of the cycle of birth and death, though the Karmas are there to cause alarm, stupefaction and unbearable misery.

O Death ! Don't you cast on me this eye most dreadful with fury ; bold have I become with the service and contemplation of Lord Siva , full am I with the power of the formidable Lord Bhairava.

Abhinavagupta :

The Isvara Stotra or The Bhairava Stotra.

विहाय कमलालयाविलसितानि विद्युन्नटी-
 विडम्बनपटूनि मे विहरणं विधत्तां मनः ।
 रूपर्दिनि कुमुद्वतीरमणखण्डचूडामणौ
 कटीतटपटीभवत्करटिचर्मणि ब्रह्मणि ॥

न जातु हर यातु मे विषयदुर्विलासं मनो
 मनोभवकथास्तु मे न च मनोरथातिथ्यभूः ।
 स्फुरत्सुरतरङ्गिणोतटकुटीरकोटौ वस-
 न्नये शिव दिवानिशं तव भवानि पूजापरः ॥

A Sivastuti
 ascribed to Lankesvara (Ravana).

Leaving aside the blandishments of Lakshmi (Wealth), resembling the dancing lightning, let my mind sport in the Supreme Being of matted locks, (Siva) with the crest-jewel of a digit of the moon and on whose loins, elephant-skin forms the clothing.

O Hara! let not my mind ever flirt with sensual pleasures; let not even the talk of love (ever) enjoy the hospitality of my desire. Oh, Siva! living in a corner of a hut on the banks of the celestial river (the Ganges), let me be, day and night, absorbed in your adoration.

A Sivastuti
ascribed to Lankesvara (Ravana).

विज्ञानवृद्धिं हृदये कुरु श्रीः
 सौभाग्यवृद्धिं कुरु मे गृहे श्रीः ।
 दयाभिवृद्धिं कुरुतां मयि श्रीः
 सुवर्णवृद्धिं कुरु मे करे श्रीः ॥

यदि स्यां तव पुत्रोऽहं माता त्वं यदि मामकी ।
 दयापयोधरस्तन्यसुधाभिरभिषिञ्च माम् ॥

विधिनाहं न सृष्टश्चेन्न स्यात्तव दयालुता ।
 आमयो वा न सृष्टश्चेदौषधस्य वृथोदयः ॥

The Adyadi Mahalakshmihrīdaya Stotra, 63, 74, 77.

O Goddess Lakshmi, widen the knowledge in my mind; increase the fortune in my house; expand my sympathy; and on my (giving) hand, be multiplying the gold.

If I am your son, if you are my mother, drench me with your ambrosial milk of compassion.

If the Creator had not created me, there would not have been (this) mercifulness of yours; if the malady had not been created, vain would have been the appearance of its cure.

The Adyadi Mahalakshmihridaya Stotra, 63, 74, 77.

विपरीतेषु कालेषु परिक्षीणेषु बन्धुषु ।

ब्राहि मां कृपया कृष्ण शरणागतवत्सल ॥

Bhishma in the Pandava Gita.

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

त्वामनुस्मरतस्सा मे हृदयान्मापसर्पतु ॥

Prahlada in the Pandava Gita.

When times become bad and kinsmen are lost, O Krishna, affectionate to those who take shelter under you, save me with mercy.

Bhishma in the Pandava Gita.

(O Krishna!) the endless delight which the ignorant have in sensual pleasures, let such delight leave not the heart of me who am continuously thinking of you.

Prahlada in the Pandava Gita.

आयुर्विनश्यति यथामघटस्थतोयं
 विद्युत्प्रभेव चपला वन यौवनश्रीः ।
 वृद्धा प्रधावति यथा मृगराजपत्नी
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

मैत्री समेषु न च मेऽस्ति कदापि नाथ
 दीने तथा न करुणा मुदिता च पुण्ये ।
 पापेऽनुपेक्षणवतो मम मुत्कथं स्यात्
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

नेत्रादिकं मम बहिर्विषयेषु सक्तं
 नान्तर्मुखं भवति तान् प्रविहाय तस्य ।
 कान्तर्मुखत्वमपहाय सुखस्य वार्ता
 तस्मात्त्वमद्य शरणं मम दीनबन्धो ॥

Brahmananda :

The Bhagavaccharana Stotra

Life disappears like water in an unbaked pot! The brilliance of youth is, alas, fickle like the flash of lightning! Old age runs at one like a lioness! Hence, O Friend of the pitiable, you are my refuge.

O Lord! never did I feel friendly towards my equals; never did I show sympathy towards the distressed; never did I feel glad on seeing the good; never did I go without criticising the bad; how can I be happy? Therefore, O Friend of the poor, you are my refuge.

My eye and other senses are attached to external objects; they do not leave those objects and become inward; where is the chance of happiness without their inwardness? Therefore, you are my refuge, O Friend of the miserable!

Brahmananda:

The Bhagavaccharana Stotra.

न गतिर्विद्यते चान्या त्वमेव शरणं मम ।
पापपङ्के निमग्नोऽस्मि त्राहि मां मधुसूदन ॥

चाचा यत्र प्रतिज्ञातं कर्मणा नोपपादितम् ।
तत्पापार्जितमग्नांऽस्मि त्राहि मां मधुसूदन ॥

The Madhusudana Stotra

ascribed to Sukadeva, 2, 8.

There is no other go ; you are my sole refuge ; I am sunk in the mire of sin ; save me, O Madhusudana.

I am immersed in the sin of not fulfilling by action what I promised by word ; save me, O Madhusudana.

The Madhusudana Stotra
ascribed to Sukadeva, 2, 8.

कर्माख्यः सूत्रधारः बहुविधजननी-
 गर्भनेपथ्यमध्यात्
 निस्सार्याशेषवेषैः शिव तव पुरतो
 नैकधानर्तयन्माम् ।

हन्त श्रान्तोऽसि नृत्तादुपरतिमधुना
 याहि मूढेति मह्यं
 वाङ्मात्रं पारितोषं दिशसि यदि विभो
 तावता स्यां कृतार्थः ॥

O Siva! the stage-manager of Karma brought me, in all the roles, out of the curtain of the wombs of manifold mothers and made me dance manifoldly in your presence. "Alas! innocent man! you are tired; rest now from (this) dance"—if you, O Lord, but give me the present of just these words, I shall have, even with that, gained my life's object.

पातय वा पाताले

स्थापय वा सकललोकसाम्राज्ये ।

मातस्तव पदयुगलं

नाहं मुञ्चामि नैव मुञ्चामि ॥

Mother, hurl me into the Hades or establish me in the emperorship of the whole world; I will never leave your feet, —never.

न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम् ।

कामये दुःखतप्तानां प्राणिनामार्तिनाशनम् ॥

I desire not kingdom, heaven or even riddance from rebirth; I desire to end the suffering of beings that are in throes.

समुद्रवसने देवि पर्वतस्तनमण्डले ।

विष्णुर्षति नमस्तुभ्यं पादस्पर्शं क्षमस्व मे ॥

Goddess for whom the ocean is the raiment and of whom the mountains are the breasts! Wife of Vishnu! Obeisance to you, (Earth!); forgive my stepping on you.

On Mother Earth.

माता रामो मत्पिता रामचन्द्रो
 भ्राता रामो मत्सखा राघवेशः ।

सर्वस्वं मे रामचन्द्रो दयालुः
 नान्यं दैवं नैव जाने न जाने ॥

Rama is my mother ; Ramachandra is my father ; Rama is my brother and my friend also is the chief of the Raghus. Everything is that compassionate Ramachandra to me. Another God I know not, I know not.

श्रद्धा च नो मा व्यपगाद् बहु देयं च नोऽस्तु ।
 अन्नं च नो बहु भवेदतिथींश्च लभेमहि ॥
 याचितारश्च नस्तन्तु मा च याचिष्म कंचन ॥

May our faith not disappear ; may we have plenty to give away ; may our food become ample and may we get guests ; may there be persons to beg of us and may we not beg of anybody.

Recited at the end of the Sraddha.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैस्त्वैः
 वेदैस्साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
 ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः
 यस्यान्तं न विदुस्सुरासुरगणा देवाय तस्मै नमः॥

Obeisance to that God whom Brahma, Varuna, Indra, Rudra and the Maruts extol with celestial hymns, whom the chanters of the Saman sing of with the Vedas, their Angas, Pada, Krama and Upanishads, whom the Yogins see with their minds concentrated on Him in meditation and whose end neither the Devas nor the Asuras know.

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनः
 बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
 अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
 सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो
 हरिः ॥

He whom the Saivas worship as Siva;
 the Vedantins as the Absolute; the
 Buddhists as the Buddha; the logicians,
 great demonstrators, as the Creator; those
 attached to the teachings of Jina as the
 Arhat and the ritualists as Sacrifice—may
 that Hari, the Lord of the three worlds,
 give you the desired fruit.

कायेन वाचा मनसेन्द्रियैर्वा
 बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
 करोमि यद्यत्सकलं परस्मै
 नारायणायेति समर्पयामि ॥

Whatever I do by my body, speech, mind, senses, intellect, soul, or by the bent of my nature—all that I dedicate to the Supreme Narayana.

दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् ।
 शान्तो मुच्येत बन्धेभ्यः मुक्तश्चान्यान् विमोचयेत् ॥

May the wicked become good ; may the good realise peace ; may the peaceful be released from all bondage ; and may the released liberate others.

स्वस्ति प्रजाभ्यः परिपालयन्तां
 न्याय्येन मार्गेण महीं महीशाः ।
 गोब्राह्मणेभ्यः शुभमस्तु नित्यं
 लोकास्समस्ताः सुखिनो भवन्तु ॥

Well be it with the people ; may rulers safeguard the world, sticking to the righteous path ; may there be welfare always to cows and the learned ; may all the worlds be happy.

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितो ब्राह्मणास्सन्तु निर्भयाः ॥

May the clouds rain at the proper time ;
may Earth be rich with crops ; may this
country be free from riots and may the
spiritual teachers be free from fear.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ॥

May everybody be happy ; may everybody
be free from disease ; may everybody come
by happy events ; may nobody have any
misery.

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वः कामानवाप्नोतु सर्वस्सर्वत्र नन्दतु ॥

May everybody surmount difficulties ;
may everybody come by happy events ;
may everybody realise his ambitions ; may
everybody be joyous everywhere.

NOTES ON THE WORKS & THE AUTHORS

BY DR. V. RAGHAVAN

THE VEDAS AND THE UPANISHADS

THE VEDAS (pp. 1-32) AND THE UPANISHADS
(pp. 33-48).

The Vedas constitute the source and final authority of Hindu Dharma, religion and philosophy, and are held by the Hindus either as self-revealed and uncreated or as breathed out by God. The several Rishis in whose names the hymns are found are only the 'seers' to whom the hymns revealed themselves. The name Veda means 'knowledge'. The Vedas are four in number: the Rik, the Yajus, the Saman and the Atharvan. Of these, the Samaveda is a musical edition of the Rigvedic hymns. The four Vedas are respectively assigned to the four principal priests at a sacrifice: the Hotar, the Adhvaryu, the Udgatar and the Brahman. The Vedas can be divided into three parts: the Samhita of hymns, the Brahmanas containing prose explanations and comments on rituals and their mystical significance, and the Aranyakas or sylvan texts in which

are included the Upanishads which contain all the great philosophy which has made Hinduism so famous. Accordingly, the Veda is stated to be composed of two Kandas: the Karma Kanda and the Jnana Kanda, a classification which leads us to the two well known paths explained in later works: Karma and Jnana. Each Veda has several schools and it is sufficient to know here of the two schools Krishna and Sukla (Taittiriya and Vajasaneya) of the Yajus only, from both of which selections are given here. There are no selections from the Samaveda which mostly repeats the Rigveda. There are selections of hymns and prayers from the Atharvaveda which abounds in spells, charms etc.

According to modern research, the Rigveda is the oldest known literature of the Indo-European people. Though its material looks considerably ancient, the Atharvaveda is placed after the Rigveda. It is generally held that the Rigveda is the earliest of the Vedas, but there are portions of it later than the other Vedas. The 'Khilas' are supplementary hymns of the Rigveda and from these we have selected the Sri Sukta. The Vedic literature is dated variously by modern scholars but

it can be said that it cannot be later than 1500 B C. Of the Upanishads, about a dozen are major, and on these have the Acharyas built their differing systems of philosophy. The rest concern themselves with theological and sectarian matters and minor details of religious observance. The Upanishads continued to be composed to a late time and the Adyar Library has published collections of most of the later Upanishads, some of which are represented here in our selections. The Rigveda is available with Sayana's commentary in Max Muller's edition and is being edited afresh from Poona now. The Nirnaya Sagar Press' editions and Anandasrama Press' editions are available of the Sukla and the Krishna Yajurvedas. An edition of the Atharvaveda has been issued with Sayana's gloss by the Bombay Government.

In the Vedic hymns, we find a number of deities, some representing forces of Nature, some abstract conceptions—praised and prayed to. Slowly the idea of all the gods being but several names of the one God dawns even in the hymns. In the Upanishads is proclaimed the one All-comprehending Truth, the Absolute.

THE RAMAYANA

VALMIKI.—The Ramayana (pp. 50-69).

The Ramayana of Valmiki is the first long poem in Sanskrit and is, therefore, called the Adikavya. It is classed, along with the Mahabharata, as an Itihasa, epic. It sings of the life and doings of Rama of the solar dynasty of kings. Its author is sage Valmiki. Its greatest gift to the nation is the personality of the ideal man, Rama, and we have included here a selection of passages from the epic, giving a picture of this absolutely good and noble man. Besides passages describing Rama's qualities, a praise of Rama as God Narayana and the famous hymn on the Sun named Adityahridaya are also presented here from the Ramayana. It is possible the version of the epic we have now is a revised one, but scholars accept that the original Ramayana was there already in the 3rd century B.C.

Many editions of this epic are available, the latest being that of the Madras Law Journal Press. An edition of it, condensed in the poet's own words and translated into English, has been brought out by G. A. Natesan & Co., Madras.

THE ADHYATMA RAMAYANA (pp. 70-72).

This is a comparatively modern version of the Ramayana with the story subordinated to devotional and philosophical teachings. It is assigned to the Brahmanda Purana. The Calcutta Oriental Series includes (No xi) a good edition of this text with a commentary.

THE VASISTHA RAMAYANA.—(THE YOGA VASISHTHA) (pp. 73-75).

This is a philosophical poem of great length in which sage Vasishtha teaches prince Rama, who feels world-weariness, the philosophy of Advaita. The book is variously called and is sometimes styled Maharamayana. It is available also in abridged versions and has been commented upon by many. With Anandabodha's gloss, it is available in an edition of the Nūnaya Sagar Press. Some place it between the fifth century and the seventh while others bring down its date to the 10th century.

TULASIDAS.—The Ramacharitamānasa (pp. 76-78).

Of versions of the Ramayana in the local languages, the Tamil Kamba Ramayana and the Ramacharitamānasa in Eastern Hindi by Tulasidas have the greatest sway over the masses by their devotional appeal.

Tulasidas, 1532-1623, belonged to the Ramanandi sect of Rama-worshippers. He was a Smartha Brahmin born in the Banda district, south of the Jumna. He began the *Ramacharitamanasa* at Ayodhya in 1574 and finished it at Benares about 1584. Though written in Hindi, it has prayers here and there composed in Sanskrit, some of which are selected here. For an account of Tulasidas and his life and teachings, see G. A. Natesan & Co's publication "*Ramanand to Ram Tirath*", pp. 112a-112p.

THE RAMAYANAPARAYANAKRAMA (pp 79-85).

The selections given in this book over this title represent the anonymous verses recited at the beginning and end of the reading or exposition of the *Ramayana*, in praise of the author Valmiki, his poem, the hero and the other chief characters. There are three sets of these verses, belonging to the three sects : the Advaitin-Smarthas, the Vaishnavas and the Madhvas; but many verses are common to the three sects. The *Mangala* selected here belongs to the Vaishnavas.

THE MAHABHARATA

YASA.—The Mahabharata (pp. 86-107).

The epic Mahabharata of sage Krishna Dvaipayana Vyasa holds sway over the Hindu nation to the same extent as the Ramayana. Beginning as a poem on the fortunes and feuds of the Kaurava and Pandava princes, the Mahabharata swelled, so to say, into the cultural hold-all of the Hindus, containing besides every kind of wisdom, long religious and philosophical discourses, the greatest of which is the Bhagavad Gita. It is regarded as the fifth Veda. Being hardly a book but a literature, continuously growing, it is not possible to assign any date for the epic as a whole. It can be stated that beginning in the 4th century B.C., the epic had attained its present shape by the 4th century A.D.

Of the Mahabharata we have the Calcutta, Bombay and Kumbhakonam editions; and a critical edition of it is being published now by the Bhandarkar Oriental Institute, Poona. Condensed in the words of the original itself and rendered into English by Dr. V. Raghavan, it has been made available in a handy form by G. A. Natesan & Co., Madras.

THE PURANAS

THE PURANAS (pp. 145-180).

The Puranas are books produced at different periods of the history of Hinduism; there are eighteen major Puranas, eighteen minor Puranas and several psuedo-puranic compilations. Popular presentation of philosophy and religion, cosmogony and dynastic history, sociology, law, ethics etc., through stories and disquisitions—these are some of the major characteristics of the literature called Puranas. Some Puranas are in special glorification of a particular deity. Prayers abound in this branch of Sanskrit Literature.

Most of the Puranas, major and minor, have been published in the Bibliotheca India Series, Calcutta, the Venkatesvara Steam Press Series, Bombay, and the Anandasrama Series of Poona.

The 18 major Puranas are: Brahma, Padma, Vishnu, Vayu, Bhagavata (Srimad- or Devi-), Naradiya, Markandeya, Agni, Bhavishyat, Brahmavai(kai)aita, Linga, Varaha, Skanda, Vamana, Kurma, Matsya, Garuda and Brahmanda. Some of the Upapuranas are: Vishnudharmottara, Brihaddharma, Siva, Ganesa, Chandika, Samba, Kalki, and Kalika. Selections from most of these appear in our book.

THE AGAMAS AND THE TANTRAS

THE AGAMAS AND THE TANTRAS
(pp. 181-192).

The Agamas and the Tantras, some of the texts belonging to which class are styled Samhitas, form a branch of religious literature, specialising in the ordinary or the mystic and esoteric worship of the deities Vishnu, Siva and Devi or Sakti. Some of the Saiva Agamas have been published in Grantha script, with Tamil translations also, in South India; so also some of the Vaishnava Agamas, which fall into two classes, the Vaikhanasa and the Pancharatra. Some Sakta Tantras have been published by Avalon in his Tantrik Texts Series and some more texts of this class have been published in the Chowkhamba Series, the Gaekwad Oriental Series, the Anandasrama Series, and the Calcutta Oriental Series.

CLASSICAL POETRY OR THE KAVYAS

KALIDASA (pp. 193-201).

Kalidasa is the foremost of Sanskrit poets and dramatists. He is held to have lived in the 1st century B.C. by some and in the 5th century A.D. by some. His poems are: the *Ritusamhara* on the six seasons; the *Meghasandesa* depicting the state of a lover separated from his beloved; the *Kumarasambhava* on the marriage of Parvati and Paramesvara; and the *Raghuvamsa* on the kings of the solar race in which Rama incarnated. His dramas are the universally known *Abhijnana Sakuntala* (the romance of king Dushyanta and Sakuntala), the *Vikramorvasiya* (the romance of king Pururavas and the celestial nymph Urvasi) and the *Malavikagnimitra* (the romance of king Agnimitra of the Sunga dynasty and a princess named Malavika).

Besides these a host of works are attributed to Kalidasa, among which are some hymns, the *Devipanchastavi*, from which selections appear in this book, the *Aryanavaratnamala* and the *Syamaladandaka*.

The first selection given here from Kalidasa's *Raghuvamśa* forms the invocatory verse of that poem; the other selection from this same work is from Canto X and is the prayer of the Gods to Viṣṇu, requesting Him to put an end to Ravana.

The selections from his plays are the benedictory verses appearing at their beginning and end.

There are numerous editions of Kalidasa's works.

BHARAVI.—The *Kiratarjuniya* (pp. 202-203).

Poet Bharavi probably lived in the middle of the sixth century and belonged to South India. His epic poem, the *Kiratarjuniya*, is based on an episode in the *Vanaparvan* of the *Mahabharata*, where Arjuna propitiates Siva with penance and martial valour and gets from Him divine missiles. Canto XVIII here has a hymn of Arjuna on Siva, from which a selection appears in this book.

Edn. The *Nirnaya Sagar Press*, Bombay.

MAGHA.—The *Sisupalavadha* (pp. 204-205).

Poet Magha flourished about A.D. 700. His epic poem, the *Sisupalavadha*, is based on a story of the *Mahabharata*, the killing of Sisupala, king of the Chedis by Krishna, during the *Rajasuya* sacrifice of Yudhishtira.

The sacrifice affords an opportunity for hymns on Krishna, from which a selection is given here.

Edn. The Nirnaya Sagar Press, Bombay.

BHARTRIHARI.—The Subhashitatriṣaṭi (p. 206).

King, poet, grammarian and philosopher, Bhartrihari is said to have walked many times between the palace and the monastery. He died about A.D. 651. The only poetical composition of his available to us is the Subhashitatriṣaṭi, three centuries on Nīti (Right volition), Sringāra (Love) and Vairāgya (Dispassion). The first selection given here is the invocatory stanza at the beginning of the work and the second is from the last century on Dispassion.

Edn. The Nirnaya Sagar Press, Bombay.

MAYURA.—The Surya Sataka (p. 207).

Poet Mayura flourished in the court of king Harshavardhana of Kanauj, in the 7th century. There is a story that he was the father-in-law of poet Bana, who also was of the same court, and that, by composing the century of praise on the Sun, he got cured of leprosy.

There is also a short poem of eight verses, the Mayurashtaka, ascribed to this

Mayura, in which a maiden's charms are described.

Edn. The Nirnaya Sagar Press, Kavyamala Works.

BANA—(p. 207).

Bana is the greatest 'prose-poet' in Sanskrit. He flourished in the court of king Harshavardhana of Kanauj in the seventh century, along with his father-in-law, Mayura, and Matanga Divakara. His two prose works are the romance called Kadambari, finished by his son of unknown name, and the history of his royal patron, the Harshacharita. A third available work of Bana is a century of praise on Mother Chandi. It is inferred that he himself wrote a metrical version of his Kadambari and composed a play on an episode from the final scenes of the great Bharata battle, the Mukutataditaka.

The only selection from Bana in this collection is from the invocatory verses of his Harshacharita.

Edn. The Harshacharita, the Nirnaya Sagar Press, Bombay. Bana's Chandi Sataka, which has not yielded any verse for this collection, is published in one of the Gucchakas of the Kavyamala of the same Press.

SUBANDHU.—The *Vasavadatta* (p. 208).

Nothing definite can be said about the identity or the date of Subandhu, the author of a prose romance called '*Vasavadatta*'. From internal evidence, it is possible to suggest the second quarter of the 7th century as an upper limit to his date. The verse selected here from this poet forms the invocation at the opening of his '*Vasavadatta*'

Edn. The Vani Vilas Press, Srirangam.

BHAVABHUTI (pp 208-209).

Bhavabhuti was a native of Padmapura in the Vidarbha territory and flourished in the court of king Yasovarman of Kanauj. His time is about 700 A.D. His real name seems to be Srikantha and in Mimamsa literature to which also he has contributed as a pupil of Kumarila, he is known as Umveka. He wrote, perhaps, on Advaita Vedanta also and some consider him to be identical with Visvarupa alias Suresvara, the Smṛiti and Advaita writer. As Bhavabhuti, he has left us three dramas,—the *Malatimadhava*, a romance, the *Mahavira-charita* (incomplete) on the early life of Rama and the *Uttararamacharita*, on the later life of the same hero. The selections here are from the two first mentioned dramas, the

opening benedictory verse of the Mahavira-charita, a verse on the Sun from the prologue to the Malatimadhava and the concluding benediction from the same drama.

KRISHNAMISRA.—The Prabodhachandrodaya (p. 210).

This dramatist wrote about A.D. 1098, the allegorical drama, Prabodhachandrodaya ('the rise of the moon of enlightenment'), bringing out the supremacy of the non-dualistic (Advaita) system of thought. The single verse selected from this drama, Act VI, is on the All-comprehending Absolute.

Edn. The Nirnaya Sagar Press, Bombay.

SRI HARSHA.—The Naishadhiyacharita (pp. 210-213).

Sri Harsha was a poet and an Advaitic philosopher. He wrote a number of works of which the poem, Naishadhiyacharita, and a work of metaphysical dialectic called the Khandanakhandakhadya, are well known. He flourished at the court of Kanauj in the second half of the 12th century. The Naishadhiyacharita is a poem on the story of Nala and Damayanti,

and this collection has a selection from a hymn appearing in it in Canto XXI.

Edn. The Naishadhiyacharita, The Nirnaya Sagar Press.

VAIDYA GADADHARA (pp. 214-215).

This writer lived probably in the 11th century and was a poet, besides being a medical writer. Verses of his from his unknown poems are preserved in the anthologies and two of them are selected here.

BHAVANANDA (p. 215).

Many stray verses of this poet are preserved in the anthologies; but nothing is known about the works he wrote or his time. One verse of his appears in the present collection.

THE ACHARYAS

SANKARA (pp. 216-234).

Sankara, the great philosopher, who established the non-dualistic philosophy of the one Absolute, the Brahman, was born at Kaladi in north Travancore. He flourished, according to modern scholars, in the 8th century. To him, the only reality is the impersonal, Supreme Soul with which are identical all individual souls; but still, in the empirical state, when the aspirant is striving for realisation, a place is given to Theism, a personal God and devotion to Him. Most of the great Advaitins have thus been ardent devotees and Sankara himself has left us a very large number of devotional pieces, a representative selection from which leads the section of Acharyas in this collection of ours. Most of Sankara's Stotras are printed in the several Stotra collections, in separate editions and are also available in a collected form in the Complete Works of Sankara, The Vani Vilas Press, Srirangam. Messrs. G. A. Natesan & Co., Madras have published Sankara's life in their "Three Great Acharyas" and a collection of

“Sankara’s Select Works”, with Text in Devanagari and English Translation.

UTPALADEVA.—The Sivastotravali (pp. 235-243).

Utpaladeva (*Circa* A.D. 900-950) is an Acharya of the Kashmirian school of Saiva philosophy known as Pratyabhijna. He was the pupil of Somananda who flourished about 900 A.D. and was the grand-preceptor of Abhinavagupta (C. 1000 A.D.) Utpaladeva’s mystic love of Siva expressed itself in the Stotras called the Sivastotravali, included in the Chowkhamba Sanskrit Series. The Sivastotravali of Utpala deserves to be more widely known than it is.

SRIKANTHA (pp. 244-245).

Srikantha is the Acharya of a Saiva theistic school of Vedanta, expounded in his commentary on the Vedanta Sutas. The selection representing this writer here is from the invocatory stanzas at the beginning of that commentary. His time is *circa* A.D. 1150-1250.

YAMUNACHARYA (pp. 246-251).

This Vaishnava Acharya was the grandson of Nathamuni and was fourth in succession

to him. He lived in the middle of the 11th century. In Sanskrit, he wrote on his Visishtadvaita philosophy, the Siddhitraya, the Gitarthasangraha and the Agama-pramanya. Besides these, he has left us a beautiful hymn, known as "the gem of hymns", the Stotra Ratna, from which we have given selections here. Yamuna is known in Tamil as Alavandar and his Stotra Ratna is also known as Alavandar Stotra. Many editions of this Stotra are available and the great Vedanta Desika has illumined it with a gloss.

RAMANUJA (pp. 252-253).

He is the Acharya of the Visishtadvaita school of Vedanta. He died about A.D. 1137. He wrote Bhashyas on the Brahma Sutras and the Gita, and gave his interpretation of the Upanishads in his Vedarthasangraha. The only work of his from which a selection could be made for this book is the Gadya-traya. Editions of his works are numerous.

The school of thought which Ramanuja strengthened is theistic Vedanta, which substituted for Sankara's impersonal Brahman devoid of attributes, Brahman conceived as a personal God, Narayana, endowed with all the infinite excellences which could call forth our love. This God is immanent

in all beings ; and matter and the individual souls form His body.

For an account of Ramanuja's life, see "Three Great Acharyas", G. A. Natesan & Co., Madras.

SRIVATSANKAMISRA.—The Panchastava (pp. 254-255).

Srivatsankamisra, known as Kuratt-Alvan, of the village Kuram near Kanchi, was a disciple of Ramanuja, and the father of Parasara Bhatta. He flourished in the 11th century A.D. Of greater importance than his Yamakaratnakara is his pentad of hymns known as the Panchastavi, comprising the Sristava, the Varadarajastava, the Sundarabahustava, the Atimanushastava and the Vaikunthastava. We have given a verse here from his Atimanushastava. His Panchastavi is available in print independently and in the Stotra collection published by Vavilla Ramaswami Sastrulu & Sons, Madras.

PARASARA BHATTA (pp. 256-257).

This Acharya was the son of Srivatsankamisra. He is also known as Ranganatha. His time is *circa* 1123-1151 A.D. His writings are in both Sanskrit and Tamil. His Sanskrit works are the Tattvaratnakara, the Bhagavadgunadarpana (a gloss

on the Vishnusahasranama), the Sri Rangarajastava, the Ashtasloki, and the Srigunaratanakosa, from the last of which we have a selection included in this book. Parasara Bhatta's hymns are available in separate editions as well as in the Stotra collection of the Vavilla Press.

VEDACHARYA (pp. 258-259)

Vedacharya was a scion of the family of Srivatsankamisra and was the son of Vedavyasa Bhatta that is, Sudarsana Bhatta, commentator on Ramanuja's Bhashya, and an elder contemporary of Vedanta Desika. Sudarsana died about A.D. 1327.

VEDANTA DESIKA (Venkatanatha)
(pp. 260-267).

Vedanta Desika is one of the major Acharyas of the Visishtadvaitins or Sri Vaishnavas. He flourished between A.D. 1268 and 1369 and wrote in Sanskrit and Tamil no less than 120 works, which comprise philosophy, religion, poetry and drama. Numerous are his hymns and we have given selections here from a good number of his Stotras, which are available in many editions.

As a true scholar and devotee, he spurned riches and it is said that when

Vidyaranya invited him to the Vijayanagar court, he sent back as reply the five verses known as the Vairagya Panchaka, expressing his indifference to royal patronage and his reliance only on the Lord.

Vedanta Desika is the head of the Vada-kalai sect of the Vaishnavas which has some doctrinal differences with the Then-kalai sect promulgated by Manavalamamuni. One of the differences refers to God's grace: Vedanta Desika did not absolve man of need for self-effort and said that if man clung to God, like the young one of a monkey, God, like the mother-monkey, would take him to the destination. But Manavalamamuni held the analogy of the mother-cat and its young one, where without the young one doing anything, the mother of itself picks it up and carries it to the desired place.

VENKATADHVARIN (pp. 268-271),

This writer belonged to the village of Arasanippal near Kanchi and flourished in the 17th century. He is a Vaishnavite writer and a poet, his most originally conceived work being his Visvagunadarsa Champu, in which a cynic and a eulogist subject every part and aspect of the world and life to criticism and appreciation

respectively. His Lakshmisahasra, a thousand verses on the Goddess of Wealth and Prosperity, is easily the most famous of his devotional writings. It is printed in the Chowkhamba Sanskrit series, and selections from it are included in this collection.

VALLABHA (pp. 272-273).

This Acharya, a Telugu who settled in the North, flourished between A.D. 1479-1531. His is a school of Vedanta called Suddhadvaita and Krishna (with Radha) is the deity worshipped by the followers of this school. Devotion and enjoyment of the Lord's personality, placing one's heart in the position of a beloved, form not only the means but also the end. Devotion to Krishna can be had only by Krishna's grace (Pushti). For an account of his life, see pp. 81-112 of the book "Ramanand to Ram Tirth", G. A. Natesan & Co., Madras.

VITTHALESVARA (pp. 274-275).

He was the son and successor of Vallabha and flourished between A.D. 1515 and 1588.

HARIDASA (pp. 271-277).

Another Acharya of the Vallabha school, Haridasa, was born in A.D. 1590.

ANANDATIRTHA (MADHVA) (pp. 278-281).

He founded the school of Dvaita Vedanta, a system of realism and pluralism: Hari or Vishnu is the one supreme God and service to Him is to be desired most. Madhva commented upon the Vedanta Sūtras, the Upanishads, the Gita etc., and wrote other works also. He was born in Udipi in South Kanara and lived between A.D. 1199 and 1278. See "Three Great Acharyas" of G. A. Natesan & Co., Madras.

VADIRAJA (pp. 282-285).

Vadiraja is a well known writer of the Dvaita sect. His time is *circa* 1500-1600.

CHAITANYA (pp. 286-288).

Sri Chaitanya, also known as Gauranga, is the well-known Bengali devotee of Krishna and Radha, to whom the Chaitanya cult owes its origin. He was born in Navadvipa in Bengal in 1485 A.D. He toured extensively in the South when he secured a copy of the Krishnakarnāmṛita of Lilāsuka, which became one of the bibles of his sect. He finally settled down in Puri (Jagannath) and lived till A.D. 1533. His first name was Visvambhar. The Sikshashtaka and the Jagannathashtaka, from both of which selections appear

here, seem to be the only literary productions of his. A life sketch of Sri Chaitanya is included in the volume "Chaitanya to Vivekananda" published by G. A. Natesan & Co., Madras.

RUPA GOSVAMIN (pp. 289-291).

A disciple of Sri Chaitanya and one of the six Gosvamins of the Chaitanya sect, Rupa Gosvamin is undoubtedly the greatest literary figure in that sect. He belonged to a family of Karnataka Brahmins settled in Ramakeli in Bengal and held a high office in the Muhammadan court of Bengal before he met Chaitanya. He wrote about 13 works—poems, dramas, hymns, religio-rhetorical treatises in which the subject of emotions and love are given God as their object, anthology, theology etc., and most of these works are available in Bengali editions and some of them in Nagari in the Kavyamala. He may be assigned to the period 1495-1550 A.D. His Stavamala, available in a Kavyamala volume, No. 84, with a commentary, is a collection of hymns on Krishna and Radha.

OTHER STOTRAS

PUSHPADANTA.—The Sivamahimnasstava (pp. 292-293).

The Sivamahimnasstava is a very celebrated hymn on Siva on which renowned writers like Madhusudana Sarasvati commented. It is generally ascribed to Pushpadanta, a king of the semi-divine beings, the Gandharvas; but there is also a tradition ascribing it to the great Mimamsa philosopher, Kumarilabhatta.

Many editions; found also in many Stotra collections. The Ramakrishna Mission have recently published this hymn with an English Translation.

MALHANA (pp. 294-225).

A hymn on Siva by Malhana is found in manuscripts and is included in an old Telugu-script edition of five Sivastotras called Sivapanchastavi. Nothing is known about Malhana whose name looks like that of a Kashmirian. A selection from the Malhanastotra is included in this book.

BILHANA (pp. 296-297).

A poet born in Kashmir, Bilhana adorned the southern courts of Chalukya Karnadeva Trailokyamalla (1064-94) of Anhilvad and

Vikramaditya VI, Chalukya of Kalyan (1076-1127). He wrote a poem on Rama, a historical poem on a royal patron of his, the Vikramarkandevacharita, and a lyric of love called the Chaurapanchasika. The Stotra on Siva ascribed to him, and included in the Sivapanchastavi and from which we have selected a few verses here, is a little known work of his, available only in manuscripts and in an old Telugu-script edition.

DANDIN (pp. 298-299).

Dandin, the poet and rhetorician of South India, is placed in the seventh century by some; he wrote the prose romance *Avantisundari* (the *Dasakumara-charita*), a poem narrating the stories of the Ramayana and the Mahabharata together by double entendre called *Dvisandhana* and the book of rhetoric called *Kavyadarsa*. The *Sivastotra* called *Anamayastava* bearing his name and from which a selection appears in this book, is a little known work of Dandin, available in manuscripts and in a Telugu-script edition.

HALAYUDHA (pp. 300-301).

There are two or three poets of the name Halayudha. It is not possible to

identify the Halayudha, a selection from whose hymn on Siva figures in this collection under the head Sivapanchastavi. This hymn is available in manuscripts and in an old Telugu-script edition.

DURVASAS (p. 302).

Sage Durvasas of mythology is a great Acharya of the worshippers of Devi, the Saktas. In his name, we have two hymns on Mother, the Lalitastavaratna or the Anyadvisati, printed in the Kavyamala and by the Vani Vilas Press, and the Saktimahimnasstuti, printed in the Kavyamala. We have selected one verse from the latter hymn.

THE DEVI PANCHASTAVI. (pp. 303-307).

This pentad of Stotras on Devi is sometimes ascribed to Kalidasa. It contains the Laghustava, the Ghatastava, the Charchastava, the Ambastava and the Sakalajanastava. It is printed in the Kavyamala and separately, by the Vani Vilas Press.

MUKA.—The Mukapanchasati (pp. 308-313).

This author is believed to have been a pontiff of the Kamakoti Sankara Pitha at Kanchi; he was originally dumb but became eloquent by the grace of Goddess Kamakshi at Kanchi, on whom he composed the five

centuries of stanzas known as the Mukapanchasati—the Mandasmitasataka on Her smile, the Padaravindasataka on Her lotus feet, the Katakshasataka on Her look of grace, a century of Praise called Stutisataka and a century in Arya metre called the Aryasataka. Among Stotras on Devi, these five hundred verses occupy a place of importance next only to that of the Aryadvisati or the Lalitastavaratna of Sage Durvasas, to which, Muka's hymns bear great similarity in thought and expression.

The Mukapanchasati is available in the Kavyamala Gucchakas and in a separate edition of the Vani Vilas Press.

KULASEKHARA. The Mukundamala. (pp. 314-319).

Kulasekhara, author of the very popular hymn on Vishnu, the Mukundamala, was a king of Kerala. It is disputed whether he is or is not identical with the Vaishnava Alwar of the same name. In the history of Kerala, there are many Kulasekharas. It seems idle to dogmatise about his identity or date in the present state of our knowledge.

Editions of this hymn are numerous.

KRISHNALILASUKA (BILVAMANGALA). The Krishnakarnamrita (pp. 320-331).

The real name of the author known as Lilasuka or Krishnalilasuka and Bilvamangala is not known. There are also many Bilvamangalas. Hence it is difficult to identify exactly the author of the lyrical outburst of devotion to Krishna as a boy, known as the Krishnakarnamrita. From this work itself, we learn that the author was the son of Nili and Damodara, and pupil of Isanadeva. There are numerous works—poems, treatises on grammar and philosophy, hymns etc.—in the name of Krishnalilasuka or Bilvamangala.

There is a popular story about the author of the Karnamrita; the saintly author of this hymn was, it is said, deeply in love with a courtesan named Chintamani, that she once chided him that, were he half so mad of God as of her, he would have got the everlasting happiness and that from that moment, Lilasuka became 'God-intoxicated'.

The Krishnakarnamrita, especially the first of its three centuries of verses, forms an unequalled lyrical outburst of God-love. After the manner of this Karnamrita, other Karnamrita hymns arose later in praise

of other deities. Sri Chaitanya secured the first Sataka of this } Karnamrita during his South Indian tour and it forms one of the bibles of the Chaitanya sect.

Edn. The Vani Vilas Press, Srirangam.

LOSHTADEVA.—The Dinakrandana Stotra (pp. 332-335).

He was a Kashmirian poet who flourished in the first half of the 12th century. He was the son of a famous Vedantic writer and recluse named Ramyadeva. Towards the end of his life, he donned the yellow robes and retired to Benares, where he wrote the Dinakrandana Stotra, (Edn. Kavyamala, Gucchaka VI).

JAGADDHARA.—The Stutikusumanjali (pp. 336-341).

Jagaddhara was a Kashmirian poet and grammarian, who can be assigned to about A.D. 1352. His Stutikusumanjali is a series of hymns on Siva and is published as No. 23 in the Kavyamala. His only other work known is a gloss on a school of Sanskrit grammar called the Katantra. He is different from the Jagaddhara who commented upon the dramas.

APPAYYA DIKSHITA (pp. 342-353).

Appayya was a great polymath of South India who lived between A D 1520 and 1593 and contributed to almost every branch of Sanskrit literature. His works number one hundred and eight. He was a devotee of Siva and spread Saivism but was free from any sectarian bias, being an Advaitin by conviction. He sang on Vishnu and wrote on the schools of Ramanuja and Madhva also. For a full account of his life and works, Mr. A. V. Gopalachar's Introduction to Vol. II. of the Yadava-bhyudaya in the Vani Vilas Series and the Introduction by Prof. S. S. Suryanarayana Sastri to his edition of the Sivadvaita Nirnaya in the Madras University (Philosophy Department) publications may be consulted. We had to satisfy ourselves by selecting only from a few of his numerous hymns,—made available to us by the Vani Vilas Press.

NILAKANTHA DIKSHITA (pp. 354-359).

Foremost of the later poets, Nilakantha Dikshita flourished in South India in the 17th century; he was the grandson of Appayya Dikshita's brother and was minister at the Madura Naik Court for a long time after which he retired as a

recluse to the banks of the Tamraparni. His poetry is characterised by simplicity and a genial humour. His works are the Sivalilarnava on the legends of Siva at Madura, the Gangavatarana or the descent of the Ganges, the Nilakanthavijayachampu on the story of Siva swallowing the poison, the unfinished play on the story of Nala-Damayanti called Nalacharita, the Anyapadesasataka, the Kalividambana and the Sabharanjanasataka forming criticisms of life, the Vairagyasataka and the Santi Vilasa on resignation and two hymns,—one on Devi, the Anandasagarastava and the other on Siva, the Sivotkarshamanjari,—from both of which selections are given in this book.

Most of his works have been published in the Vani Vilas Series, the Kavyamala Series and the Balamanorama Series.

PANDITARAJA JAGANNATHA (pp. 360-363).

Jagannatha was a gifted poet, rhetorician and grammarian of the 17th century; a Telugu Brahmin of Benares, he was patronised by Shah Jehan of Delhi, his son Dara and king Prananarayana of Assam; he was the son of a great scholar Peru Bhatta; he spent his last days in devotion at Benares.

He wrote the *Asaphavilasa* on Asaf Khan, the *Jagadabharana* on Dara and the *Pranabharana* on Pranānarayana; his *Chitramamamsakhandana* and *Rasagangadhara* are works on rhetoric; his *Manoramakuchamardana* is a treatise on grammar; his *Bhāminivilasa* is a poetical composition; his devotional pieces are *Amritalahari*, *Karunalahari*, *Piyushalahari* or *Gangalahari*, *Yamunavarnana*, *Lakshmilahari* and *Sudhalahari*. There are selections here from the *Karunalahari*.

Most of his works are published in the *Kavyamala Series* of the *Nirnaya Sagar Press*.

SRIDHARA VENKATESA (A Y Y A V A L)
(pp. 364-367).

Sridhara Venkatesa is known to all in South India as 'Ayyaval', a reverential mode of reference. He lived at Sahajirajapuram or Tiruvisanallur on the banks of the Cauvery in Tanjore district, during the time of king Sahaji of Tanjore, A.D. 1684-1710. He was the son of Lingayarya, one of the forty-six donees of Sahajirajapura.

'Ayyaval' was a scholar, poet, and a mystic. On devotion to Siva, he wrote two works—*Sivabhaktalakshana* and *Sivabhaktikalpalatika*. Eleven *Stotras*

of his are known: Kuliresvarashtaka, Krishnadvadasamanjari, Taravalistuti, Daya-sataka Matribhutasataka, Stutipaddhati, Akhyashashti, Artiharastotia, Jambunathashtaka, Dolanavaratnamalika, and Dosha-pariharashtaka. He has recorded the life-history of his patron, king Sahaji, in his poem Sahendavilasa, and has contributed to a lexicon compiled in Sahaji's court, called Padamanimanjari. His stotras are published in Grantha script and in Nagari by the Vani Vilas Press.

But 'Ayyaval' is remembered most because of an incident in his life when he lived out his faith. It is said that on the day of his father's annual ceremony, Sraddha, he saw a Harijan dying of hunger and gave him all the food prepared for the Brahmins. To purify Ayyaval of this pollution, it is said, the Ganges appeared in the well within his house and even to-day on the newmoon day of Kartika, (November-December), a festival in commemoration of this miracle is celebrated in the village of Tiruvisanallur, when thousands gather for a bath in that well.

MADHUSUDANA SARASVATI (p. 368).

This writer flourished in the 16-17th centuries. He is the greatest of the later

polemical writers of the Advaita school, famous for his works, the Advaitasiddhi, etc. He was born in Bengal and initiated into Advaita at Benares. He became a Sanyasin. Though an advocate of the impersonal Absolute, he was an ardent devotee of the personal God in the form of Krishna. His Anandamandakini is a hymn on Krishna; he is said to have commented upon the Bhagavata; on the sentiment of love for God, he has written a rhetorical treatise; on Stotras like the Vedastuti and the Sivamahimnas-tava, he has written commentaries.

The first verse of his, selected here, describing the beautiful form of Krishna as the one truth known to him, is a very popular verse. It occurs in his Advaita-siddhi at the end of the section establishing the nature of Brahman as devoid of form, attributes etc, and at the opening of the section maintaining Brahman as of the nature of knowledge and bliss.

NARAYANA BHATTATIRI OF MEPPATTUR
(p. 369).

This poet and writer on all the Sastras, of Meppattur in Kerala, flourished in the latter half of the 16th century. He has written about 25 works many of which

have been published in the Trivandrum Sanskrit Series.

His Narayaniya, from which we have given selections here, is a devotional book, addressed to Krishna at Guruvayur and summarising the whole of the Bhagavata. It is said, and the story is borne out by references in the book itself, that the author was in the grip of a dire disease, that he undertook to live in Krishna's temple and sing His praise till he got cured of his disease, that he did so and was cured.

The Narayaniya is published as No. 18 in the Trivandrum Sanskrit Series.

SADASIVA BRAHMENDRA (pp. 370-373).

The name of no Sanyasin is held in greater respect in South India than that of Sadasiva Brahmendra, who lived in the latter half of the 17th century and the 18th, and whose final disappearance from the world was at Nerur in the Trichy Dt., on the banks of the Cauvery where even to-day his festival is celebrated. He has written brief commentaries on the Brahma Sutras and the Yoga Sutras and some minor Advaita works. An account of his life is found in the Vani Vilas Press edition of his gloss on the Yoga Sutras. Besides hymns in verses, he

has left us songs in praise of several deities and the Absolute, all very popular with devotees and musicians. An edition of these songs has been issued by the Vani Vilas Press, Srirangam. Two of these songs, and one verse from a Stotra of his, are here included.

RAMABHADRA DIKSHITA (pp. 374-379).

This writer and devotee of Rama flourished about the end of the 17th century. He belonged originally to the village of Kandaramanikkam but later became one of the donees of the village of Sahajirajapuram or Tiruvisanallur, both in the Tanjore district. He has written poems, dramas, hymns on Rama and grammatical treatises. His hymns have all been issued in one volume by Pandit S. Subrahmanya Sastri of Tanjore, with an Introduction on the poet by the late Mr. Krishnaswami Sastri of Tanjore.

H. H. SVATI TIRUNAL SRI RAMA VARMA
OF TRAVANCORE (pp. 380-383).

He was one of the cultured rulers of Travancore and ruled between A.D. 1813-1847. He was a great lover of music and has left us a large number of music compositions in Sanskrit and other languages.

On Lord Ananta Padmanabha at his capital, he composed a century of verses, the Padmanabhasataka, and another long devotional poem, the Bhaktimanjari. He has re-told the stories of Ajamila and Kuchela from the Bhagavata in his Ajamilopakhyana and Kuchelopakhyana. His Syananduravarnana and Utsava-varnana are descriptive of his city and a festival. Most of these works are published in the Trivandrum Sanskrit Series.

BALAMBHATTA (Balakrishna) (pp. 384-385),

A Deccani Brahmana writer on Dharma Sastra, Balambhatta Payagunda, son of Vaidyanatha Payagunda and Lakshmi, lived in Benares between A.D. 1730 and 1820 and was patronised by the Oriental scholar Colebrooke. His Balambhatti is a well-known super-gloss on the Yajnavalkya-smṛiti which he published as a work of his mother, Lakshmi. He had a step-mother named Bhavani and as a work of hers, he published a treatise on the greatness of Benares called Avimukhatattva, and the verse selected here from this author occurs at the end of the last mentioned work,—still in manuscript, a copy of which is found in the Mysore Oriental Library.

NRISIMHABHARATI SWAMI OF SRINGERI.
(pp. 386-395).

Sacchidananda Sivabhinava Nrisimhabharati was the predecessor of the present head of the Sankara Pitha at Sringeri in Mysore State. He was the pontiff from 1867 to 1912. A Life of his in English by B V. Kamesvara Ayyar has been published by the Vani Vilas Press. He has sung a number of hymns, all of which have been collected and printed in one volume, under the title Bhaktisudhatarangini, at the Vani Vilas Press.

SWAMI VIVEKANANDA (pp. 396-397).

Pupil of Swami Ramakrishna Paramahansa and founder of the now wide-spread Ramakrishna Mission in India and the Vedanta centres in America, Swami Vivekananda, A.D. 1862-1902, is one of the leading lights of modern India. His life and work are hardly unknown to any Hindu. A single verse from the few Sanskrit hymns of his is given in this collection. A comprehensive collection of his writings and speeches is published by G. A. Natesan & Co., Madras.

ABHINAVAGUPTA (pp. 398-399).

He is a renowned Acharya of the school of Kashmirian Saivism to which he has made a very large contribution, and a

literary critic and poet. He is the grand-pupil of Utpaladeva, noted above. His time is the latter half of the 10th century and the early part of the 11th. The selection from a Bhairava Stotra of his, given here, is made from a manuscript in the Adyar Library.

LANKESVARA (RAVANA).—The Sivastuti.
(pp. 400-401).

This is the Puranic king of Lanka whom Rama killed. He was a great devotee of Siva, renowned for his singing of the Samaveda. There are some popular Stotras on Siva which are attributed to him, two of which are the Sivatandavastotra available in all Stotra collections and the Sivastuti published in Kavyamala, Gucchaka I. From the latter, a selection appears here.

THE ADYADI MAHALAKSHMIHRIDAYA
STOTRA (pp. 402-403).

This is said to be from the Atharvannahasya belonging to Mantra literature

THE PANDAVA GITA (pp. 404-405)..

This is an old collection of verses of general import as well as devotion to Lord Krishna, each verse put in the mouth of one character of the Mahabharata.

and the other Puranas; the verses seem to be culled from the Great Epic and the Puranas

BRAHMANANDA.—The Bhagavaccharana Stotra (pp. 406-407).

Of this Brahmananda, author of the Bhagavaccharana Stotra, found printed in the Gujarathi Printing Press' edition of the Brihatstotraratnahara, and from which a few verses are selected here, we are not able to know anything.

SUKADEVA.—The Madhusudana Stotra — (pp. 408-409).

It seems this Sukadeva to whom a Madhusudana Stotra is ascribed in the Brihatstotraratnahara of the Gujarathi Printing Press, is the sage, Suka, son of Vyasa, the reciter of the Bhagavata to king Parikshit.

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INDEX TO THE DEITIES

AGNI: Fire; considered as the bearer of man's offerings to the gods. pp. 5, 10, 16-17, 24

AKUTI: Intention personified. p. 32

ANANTA PADMANABHA. The form of Vishnu at Anantasayana (Trivandrum). Other names: Anantapuresa, Ananta. pp. 380-3

APAS: The waters, p. 9

BHUMI: Mother Earth. Other names: Prithivi, Urvī, Dharini, Vasudha, Sarvamsaha. pp. 2, 4, 30, 158, 262, 411

BRAHMA: One of the three chief gods forming the Hindu Trinity; creator of the universe; Lord of Sarasvati. pp. 28-29

BRAHMAN: The Supreme Spirit, the Self, the Absolute of the non-dualistic philosophy called Advaita. Other designations: Purusha, Atman, Turiya, Antaratman, Tejas, Chaitanyajyotis, Purushottama, pp. 73, 74, 116, 138, 174, 181, 206, 208, 210, 228, 232, 234

BRJHASPATI: A Rigvedic deity. pp. 3 (Indra here), 10, 19

CHANDRA: The Moon. p. 56

DAKSHINAMURTI : A form of Siva, worshipped greatly by Advaitins; teacher of the non-dualistic truth by the process of silence to the sages. pp. 70, 234, 392-393

DAYA : The compassion of the Lord, personified. pp. 266-267, 364-365

DEVAS : The gods in general. also referred to by the name Maruts. pp. 16, 17, 24, 56

DHARMA : Personification of Right and Duty. pp. 17, 124, 156

DHRITI. Personification of the quality of Fortitude. p. 17

DURGA, DEVI, SAKTI. (Vedic and post-Vedic.) Mother, the Energy or Creative Power of the Lord; held as Parvati, the consort of Siva, dominates later Hinduism, along with Siva and Vishnu, the Supreme Deity for the Sakta sect; as Supreme Goddess or Mother, is herself Lakshmi (the Goddess of Wealth and Beauty) and Sarasvati (the Goddess of Speech, Learning and Arts). Other names: Uma, Bhavani, Gauri, Sakti, Amba, Matar and Janani (Mother), Lalita, Chandi, Mahishasuramardani, P a r v a t i, Annapurna, Tripurasundari. pp. 20, 39, 47, 76, 148, 164, 174, 186, 187, 189, 190, 191, 192, 193, 218, 221, 222-3, 225, 300-301, 302-313, 342-3, 356-359, 394-5, 411

DY AUS : Heaven, as Father. pp. 2, 4

GANAPATI: The Remover of obstacles ; a son of Siva. pp. 40, 175

GOD: (Without any other name). pp. 10, 38, 215, 406-407, 410, 413

GURU: (Preceptor, here Ramakrishna Paramahansa). pp. 396-7

HANUMAN: Son of God Wind, in the form of a monkey belonging to the party of Sugriva, the monkey-king, of the Ramayana, great devotee of Rama; worshipped greatly by the Dvaita sect. Another name: Maruti. p. 57, 79

HRI: Personification of the quality of shame at doing wrong. p. 17

INDRA: The chief of the deities praised in the Rigvedic hymns in the post-Varuna period. Other names: Maghavan, Vasthoshpati (as guardian of the house-site), Vasu, Sachipati. pp. 3, 6, 8, 16, 19, 22, 56

KAMAKSHI: The form of Devi in the shrine at Kanchi. pp. 308-313

KRISHNA. Rama and Krishna, the two incarnations of Vishnu worshipped most. See Vishnu above, pp. 40-43, 86-103, 106, 108-115, 118-144, 189, 204-205, 272-277, 286-287, 289-291, 320-331, 368, 370-1, 386-7, 404-5

KSHANTI, KSHAMA: The Forgiveness of the Lord, personified. pp. 258-259

LAKSHMANA: A brother of Rama; a manifestation of Vishnu. p. 56

LAKSHMI: Goddess of prosperity, success and beauty; consort of Vishnu. Other names: Sri, Padmini, Mahalakshmi, Hari-vallabha. pp. 13, 38, 145, 185, 200, 227, 256-7, 268-271, 402-403

MEDHA: Intellect personified. pp. 17, 21

MINAKSHI: The form of Devi in the shrine at Madura. pp. 356-359

NAMAN, AKHYA, ABHIDHA: Name of the Lord. pp. 366-367

NATARAJA: The Dancing Siva; the Supreme Form of Siva in Tamil Saivism. pp. 154, 166-171

NRISIMHA (Lakshmi-Nrisimha): The Man-Lion incarnation of Vishnu. See the Bhagavata. pp. 226, 263, 390-391

OM: The Pranava which denotes the Supreme Being. p. 35

PRANA: Life. p. 34

PRATISHTHA: Establishment personified. p. 17

RADHA: A beloved of Krishna. pp. 290-291

RAMA: An incarnation of Vishnu; the hero of the epic, Ramayana, of Valmiki. Other names: Raghava, Janakisa, Sitapati, Raghupati (—Nandana etc.) Dasarathi, Janakijani. pp. 46, 49-61, 70, 72, 77, 78, 80, 82-85, 126, 221, 372, 379, 412

RANGARAJA: The form of Vishnu at Srirangam in South India. pp. 258-9

RUDRA-SIVA: (Vedic and post-Vedic) In the Rigveda, God of storm, hills, and forests and the God who causes and cures maladies; in later Hinduism, the Destroyer in the Trinity, but the one Supreme God for some,—the Saivas; dominates later Hinduism, along with Vishnu and Sakti. Other names. Mahadeva, Sankara, Paramesvara, Isvara, Umakanta, Dhurjati, Chandramauli, Sarva, Sambhu, Ashtamurti, Nilalohita, Sthanu, Krittivasa, Isa, Gaurinatha, Hara, Sadasiva, Tripurahara, Trinayana, Umanatha, Pasupati, Samba, Ambikanatha (—Kanta) Isana, Mahesvara, Girisa, Chandrarekhankamauli, Bhava, Adrikanyadhinatha, Smarahara, Indudhara, Srikantha, Umasakha, Purabhid, Chandrakalottamsa, Bhairava, Kapardin. pp. 4, 6, 15, 18, 36, 47, 56, 76, 104-107, 162-3, 166-171, 184, 193, 198, 200, 201, 202, 206, 207, 214-216, 218, 219, 224, 225, 235-245, 292-301, 332-343, 346-355, 364-367, 372-3, 384-5, 392-3, 398-401

SARASVATI. Goddess of Speech, Learning and the Arts; consort of Brahma, the creator of the world and the first reciter of the Vedas. Other names Sarada, Vagdevi, Vani, Vagisvari. pp. 8, 10, 14, 44, 160, 200, 208, 227, 388

SATYA: Truth personified. p. 17

SITA: A form of Goddess Lakshmi, consort of Vishnu; consort of Rama and heroine of the Ramayana. Another name: Janakatmaja. pp. 56, 76

SIVA. See Rudra-Siva above.

SRADDHA: Faith personified. p. 17

SUBRAHMANYA. A son of Siva, largely popular among the Tamils. Other names: Skanda, Guha, Kumara. pp. 185, 220

SURYA. The Sun. Other names: Mitra, Aryaman, Savitari, Bhaga, Pushan, Aditya, Vivasvat, Bhaskara, Prabhakara, Khaga, Bhanu, Divakara, Sahasrarchis, Saptasapti, Ravi, Martanda. pp. 2, 3, 6, 10, 18, 19, 33, 56, 62-69, 146, 158, 207, 209

TAPAS: Penance personified. p. 17

VACHASPATI: Lord of Speech. p. 14

VAIVASVATA. Lord of Death. Another name: Yama, p. 22, 56

VARADARAJA. The form of Vishnu at Kanchi. Other names. Karisailanatha, Hastigirinatha, Vrishagirigrihamedhin. pp. 262, 266, 344

VARUNA: Greatest of the deities of the Indo-Iranian period; called Ahura-Mazda in the Avesta; once the Supreme God and Guardian of the Moral Order, Rita;

considered Lord of the night, the waters and of the western quarter. pp. 3, 5, 7, 19, 20, 26

VAYU: God Wind. Another name: Anila. p. 56

VISHNU: (Vedic and post-Vedic) Beginning in Vedic times as a Sun-god, developed into the Preserver in the Hindu Trinity and the Supreme God for some,—the Vaishnavas; dominates later Hinduism, along with Siva and Sakti. Other names: Narayana, Vasudeva, Krishna, Govinda, Kamalapati, Parthasarathi, Gopala, Kesava, Janardana, Madhava, Vishvaksena, Chaturbhuja, Sarngadhanvan, Hrishikesa, Purushottama, Upendra, Madhusudana, Padmanabha, Hari, Achyuta, Pundarikaksha, Yadavanandana, Vaikuntha, Ananta, Madhupati, Parthasakha, Mukunda, Adhokshaja, Kamalakanta, Nrisimha, Sripati, Vamana, Trivikrama, Buddha, Kalkin, Rangaraja (at the Srirangam shrine), Vaitanasukarapati (Varaha Avatara), Kamalasahaya, Nandatanuja, Jagannatha (at the Puri shrine) Madhuradhipati, Gopijana-vallabha, Radhesa, Murabhid, Manmatha-tata, Kamsadvit, Sauri, Marudgehadhisa (Narayana at Guruvayur in Kerala), Kamsadamana, Ananta, Sridhara.

His major incarnations are Matsya (Fish), Kurma (Tortoise), Varaha (Boar), Narasimha (Man-Lion), Vamana (Dwarf),

Parasurama, Rama son of Dasaratha, Krishna, Buddha and Kalkin (last, future). For accounts of the Lord's stories in his several incarnations, see the Bhagavata and the Mahabharata, G. A. Natesan & Co. pp. 3, 8, 19, 40, 41, 46, 150, 152, 164, 172, 175, 176, 178, 179, 180, 182, 188, 189, 194-7, 204, 210-213, 226, 227, 228, 230, 246, 291, 314-331, 344-5, 360-363, 368-383, 386-7, 390-391, 404-5, 408-9, 414, 415

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